

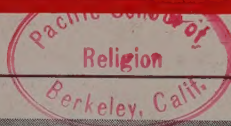


B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY



Volume 47, No. 9



June, 1933



JESSE I. STRAUS, U. S. Ambassador to France.

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... And What Shall I Choose?

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B'NAI B'RITH MAGAZINE

The National Jewish Monthly

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EDITORIAL COMMENT

Oh, It's No Longer News

HOW complete is the German-Jewish tragedy is evident in the fact that it is no longer news in the daily press. The devastation is finished. It is an established condition, like the desolation of the timeless desert. What more is there of which reporters may write?

That which is occurring now is to the reporter's eye merely like the battering of the wreckage after the sea has thrown the ship on the rocks. There is no news in any more. It is like the funeral of the murdered corpse.

So a few lines report that Hitler by control of the banks is taking steps to destroy Jewish business which he can kill by stopping the flow of credit in its arteries. Without credit business goes into bankruptcy.

The corpse is to be robbed. Nazi racketeers are to take over the businesses which generations of Jews built by honorable dealing.

Now and then a professor is discovered who survived the first blow of the pogrom. Out with him!

It's done. A great and effective people lies despoiled of its rights, plundered of its means of livelihood, degraded. The civilized world looks on in horror, helpless; for this murder is a "domestic problem" of the murderers and none of the official business of the nations.

The press of the world has cried out. But who of the millions of Germans who are innocent of this crime has been permitted to hear the horrified outcry of civilization? The murderers have taken care that the world's protest against their crime shall not reach the consciences of the German people.

It's done and the perpetrators turn to diversions by which to beguile the minds of the people . . . a national birthday party for Hitler, a bonfire for outlawed books.

Long stood the Spanish expulsion as the nadir of atrocity; but in Spain the Jews were permitted to depart and seek friendly shelter, or they were permitted to escape by conversion. Hitler despoils his victims and guards his frontiers to prevent their escape besides.

The brutish Russians of the czar's day from time to time slit Jewish throats, clubbed Jewish heads; but the millions of Russian Jews found a way to live. Hitler by one blow has destroyed a people. His place in history is already assured. He stands topmost on the evil eminence of the destroyers of human happiness.

* * *

Abysmal Hypocrisy of Hitlerites

AND yet, a certain German ship was coming into port at New York. At quarantine, ship news reporters boarded it to seek out whatever passengers were prominent. There was one who commanded their special interest; Hjalmar Schacht, whom Hitler had sent to be the German representative in the White House economic conferences.

Here was one who within the week had been in the center of a great tragedy. So they asked him: "What of outrages against the Jews?"

Schacht looked the image of injured innocence. His eyes reflected astonishment.

"What outrages?" he asked.

This unctuous hypocrisy has been in all the Nazi pleadings. Their hands fresh from the strangulation of a people, they have stood before the bar of world opinion pleading not guilty . . . "What outrages? What atrocity? We are insulted. We resent these assaults on the good name of Germany. This is the propaganda of our enemies."

They compound their crimes by false witness; either that, or they have fallen to such moral degradation that they are not conscious of wrong-doing in the commission of the crime of the ages.

There is evidence, however, that among themselves they are free to confess their crime, with gloating even. Thus a German correspondent, writing for Germans in a German-American newspaper, after describing the cultural, scientific, and economic prestige German-Jews had attained says: "And thus it was that the National Socialist Party came to formulate this more or less definitely ordered plan of destruction."

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He continues with a list of the means by which the Jew is to be destroyed: "Boycott alone will not solve the Jewish question . . . For participation of the Jews in the privileged professions, the numerus clausus will be invoked . . . In many sections not even ten per cent of the former Jewish lawyers will be permitted in the courts. The career of an official will be legally closed to the Jew."

"What outrages?" asked the innocent Financier Schacht.

Then he boarded a train to go to Washington to represent the good faith of the German government.

* * *

The Moral Isolation of Hitler

TO the west of Hitler a Jew stands as American ambassador to France; to his north a Jew stands as American minister to Sweden.

President Roosevelt's appointment of Lawrence Steinhardt of New York to be minister to Sweden seems further to emphasize the isolation of Hitler from the sympathetic public opinion of the world.

Not only does the elevation of two Jews to high diplomatic posts serve as an admonition to Hitler of the decent ways of civilization as seen in the American nation; but the fact that two great European governments have accepted them in honor sets him apart even from his immediate European neighbors.

About the time the Steinhardt appointment was announced, Guido Jung, an orthodox Italian Jew, was arriving in the United States to represent Mussolini in the White House economic conferences.

The governments of the United States, France, Italy and Sweden have offered no official protests against the Hitler policy to destroy Jews; but words of protest could not be more effective than these acts of these governments.

There is something like biting reproach in placing Jews to the west and to the north of Germany to represent the American government. There is something akin to a sharp slap in Mussolini (Hitler's bedfellow in Fascism) sending a Jew to represent him at the White House even at the moment Hitler is driving Jews not only from places of government but from private occupation also.

These acts are symbolic of the public opinion that slowly but surely will operate to isolate Hitlerite Germany from the respect of the world and the moral sense of mankind. Already there is fear of this Germany as of something sinister and monstrous. One hears of non-Jews who plan European tours this summer cutting Germany from their itinerary, afraid to risk themselves.

They used to delight in Germany which of old was gentle and kindly. Today they look at it as at some dark domain to be shunned. To such ill-fame has a lovely land been brought by the acts of a demagogue who in Germany's despair was elevated to rulership.

* * *

Suppose Their Prayers Are Answered

ONE Sunday last month in many of the churches of Cleveland there were prayers for the enlightenment of Hitler, for the staying of his ruthless hand.

Now suppose these prayers are answered: Hitler repents. He calls off his persecutions . . . "The Jews," he says, "shall again be citizens of the first rank."

But he will be like a man who has burned down a

TABLE OF CONTENTS

	Page
Editorial Comment	257
The President's Page.....	259
Germany Flirts with Suicide—By Heinrich Mann..	260
Hitler Imperils Germany—By Harry Elmer Barnes	261
The Irrationalism of Hitlerism—By Maurice Samuel..	262
Germany Burns Its Classics—By Fanny Goldstein.	263
Anti-Semitism Continues in Spain—By David Ewen	264
Jewish Bridge Headliners—By Henry W. Levy....	265
A Cross Section of Jewish Life.....	266
The Woman's Review.....	268
The Printed Page.....	270
Our Readers Have Their Say.....	272
News of the Lodges.....	276
Among Our Contributors.....	280
Humoresque	288

city and becomes remorseful. He weeps on the ashes. He cries that he will never apply his hand to such evil again.

He weeps, but the children whose homes he burned have no place to lay their heads; the householders starve amid the ruins of the houses they built; the dead lie in the ashes.

So with Hitler. In a month of rulership he achieved a vast ruin and no repentance of his can restore the happiness he decimated.

Will the physicians who displaced the Jewish doctors in the hospitals be persuaded to give back the positions to the former occupants? Will the non-Jewish teachers yield to the Jewish teachers whose places they took when the Jews were driven from the schools? Will Jewish business men ruined by Nazi rapine rise quickly to prosperity again out of their poverty? Will Jewish workmen driven from employment find welcoming hands ready to surrender their old jobs to them in shops and offices?

Hitler is a man to whom repentance could only give pain; for he can never make restitution. Long after he has passed from the scene his brief march in history will be traced by prostrate lives left in the wake of his ruin.

* * *

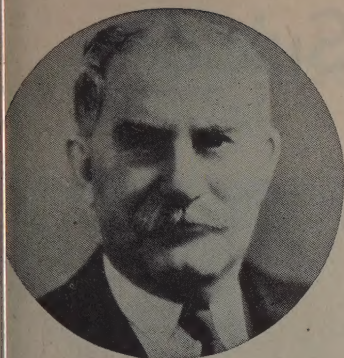
The Polish Jews Forget Their Pain

THE Polish Jews have been putting aside their own sorrows to cry for the German Jews. The unhappiness of Polish Jews is already an old story that runs back to the beginning of the war. And in more recent years they have suffered not only the general travail of Poland but also many special troubles of their own as Jews. There has been a vast decimation of Jewish business and there have been excesses against Jews.

But last month they wiped away the tears they had shed for themselves and wept instead for their German brethren. For the while they forgot their own pain . . .

(Continued on page 287)

The PRESIDENT'S PAGE



Another Rebuke to Hitlerism

WHILE Hitler was proclaiming that no Jew was fit to live in Germany, inclusive of all who had one grandparent in whose veins flowed Jewish blood; that all of them were aliens and foreigners, though many could trace their German ancestry hundreds of years back, President Roosevelt appointed Jesse Isidor Straus American Ambassador to France—next door neighbor to Germany toward the west.

While Hitler with bated breath was counting the hours ere he might gleefully witness the burning of thousands of books—the product of Jewish brains, President Roosevelt appointed Lawrence Steinhardt Minister to Sweden—next door neighbor to Germany toward the north.

Could any contrast be more striking?

In America, the Jew, the elect! In Germany, the Jew, despised and expelled!

Could any words of censure or disapproval of Hitlerism from the United States equal these acts of the President?

Could any rebuke be more pronounced?

Are the Jews in the United States superior to the Jews of Germany?

Of course they are not.

And do not the names Jesse Isidor Straus and Lawrence Steinhardt indicate the country whence came their fathers or their grandfathers?

It was a fortunate day for Jesse and Lawrence on which their fathers or their grandfathers set sail from Germany to the United States, else they, too, might be among the despised instead of being among the elect.

A Silly Performance

HITLER has had his bonfires. To be sure they came close to meet-

ing a setback. The heavens were in tears, and for a time they bid fair to quench the flames, but they were not equal to the task, so the fires raged till they reduced to ashes parchments and prints to the number of tens of thousands. But they did not consume a single thought in any of them. Their visible forms no longer exist. The souls within them are imperishable.

Burning of Jewish books is not the invention of Hitler. He will not be able to obtain a patent on the device.

As far back as the year 600 B. C. E., Jehoiakim, then King of Judea, personally burned the prophecies of Jeremiah because he objected to their frankness and their attacks on the abuses of the times. Strange but true, 25 centuries later, all the world knows Jeremiah as though he were alive today. I shall have trouble in rewriting the name of Je-hoia-Kim.

Though his name is almost forgotten, Jehoiakim has had many foolish followers all the way down the ages in many lands, including the country over which Hitler now holds sway.

In the first two decades of the sixteenth century John Pfefferkorn, an apostate of questionable reputation, set out to have all Jewish books in Germany confiscated and burnt. He was given authority to go ahead but fortunately the vacillating Emperor Maximilian asked the eminent Christian scholar, John Reuchlin, for an official opinion. His opinion did much to prevent Pfefferkorn and others from burning Jewish books in Germany.

I wish Hitler might read this "opinion" of Reuchlin, written in October, 1510. Here are a few phrases from it: "None of these rabbinic works has a hostile attitude to Christians as some people maintain. For the Jews have created their literature for edification and for the protection of their faith in the event anyone, pagan, Christian, or Moslem, should attack them. They have not, however, written to harm, injure or disgrace anyone.—The Jew is one of God's creatures, just as we are. If he lives he belongs to his God, and if he dies it is because God has willed it. Everyone is responsible for his own soul.—The secular law forbids taking advantage of them inasmuch as both Jews and Christians are direct mem-

bers of the Empire and subjects of the Emperor."

In 1510 the Jews in Germany, like the Christians of that land, "were direct members of the Empire and subjects of the Emperor." A good deal of water has passed over the wheel since 1510 and although the Jew in Germany has played a prominent part in all that has advanced the glory and honor and happiness of his native land, in the year 1933 he is no longer regarded as a member of the Empire or as a subject of the Chancellor.

Burning books, except in Czaristic Russia, ceased with the dawn of emancipation in the Eighteenth Century, only to be revived in the Twentieth Century by Adolf Hitler.

As Always

THE enemy in one way proves to be the friend of the Jew. He creates, within the Jew, Jewish consciousness and drives back into the fold the wavering and indifferent. In the present difficult German situation, the enemy is doing more. He has proscribed him who has abjured Judaism, if to the extent of one of his four grandparents, he possesses Jewish blood. See what follows. The mail of a single day brought me three letters telling what anti-Semitism in Germany had done for the Jewish community in each of these widely separated countries, all of them many thousands of miles from B'nai B'rith's headquarters. Obviously, I must not, except in one instance, name the lands from which these letters came. One writer remarks: "Even in ———, which is an international center, feeling is running very high and a veritable battle is being waged in the correspondence columns of our local press. One outstanding fact is that a considerable number of our coreligionists who were drifting away have realized that when Jewry is attacked as a body no discrimination is made in their case, and the consciousness of this has rallied them to our side, in fact they have become more zealous than the average member of our community."

And this from a far off outpost: "It (anti-Semitism) has brought back to many a sort of responsibility, where-

(Continued on page 279)

Germany Flirts With Suicide

By HEINRICH MANN



HE Germans hate the Jews. At least, they have been convinced of this by their leaders, who proclaim anti-Semitism as if it were a German achievement. Against their own Jewish minority the Germans even now commit deeds that do incalculable harm to themselves. For they expose themselves to contempt, which is far worse than being hated.

Actually the Germans are the last people that would be justified in hating Jews. They bear far too great a resemblance to the Jews. They, too, achieve distinction in their individuals, in their "great men." As individuals they often surpass the national stature. "Germany amounts to nothing, but every German amounts to much," said Goethe, the commemoration of whose centenary came just in time, shortly before the outbreak of barbarism in Germany. Today that greatest of all Germans would simply be ignored, for there is no bridge leading from him to Hitler.

It is an old observation that Jews and Germans both consider themselves the chosen people. But we should inquire into the meaning of this, and examine what lies behind such exaggerated self-assertion. It does not indicate true self-confidence. If people make too much fuss



Dr. Joseph Goebbels, Hitler's chief spokesman, inciting a Berlin crowd against the Jews.

about themselves, it is due, in nine cases out of ten, to an underlying self-distrust—which in itself is no failing. Doubting oneself can have fruitful results and should not be discouraged. Their relatively unhappy history has given both Germans and Jews every reason for lack of faith in themselves. Hence the Jewish self-ridicule—for that is what the famous

Jewish wit amounts to. In the case of the Germans their inferiority complexes receive "over-compensation" in another way: through arrogance.

Where do we find the greatest arrogance? In the Eastern part of the country, where matters pertaining to nationality, and particularly to race, are best left undiscussed. For the entire East-Prussia proper is inhabited by the descendants of Slavic tribes until two or three centuries ago very little German was spoken there. As a matter of fact, however, the hot-bed of the new German racial nationalism lies there. The first to pose as Germans are those who had nothing Germanic about them even long ago.

Anti-Semitism also has its center not in the ancient seats of German culture—at least, not in the present day—but rather in the provinces which once were internal colonial territory. Not that this prevented the eventual infection of all of Germany just as happened in the case of militant imperialism, which also emanated from Prussia. If a person of refinement lives together with a boor, which one will have the greater influence on the other? Unfortunately there can be no doubt as to the answer in the majority of cases.



This photograph, smuggled out of Germany via Czecho-slovakia, shows Hitler's troops forcing prominent Jewish citizens to clean the wall of anti-Hitler propaganda.

(Continued on page 273)

Hitler Imperils Germany

By HARRY ELMER BARNES

HITLER has sacrificed justice for Germany to the mess of pottage of economic bigotry and racial fanaticism. By so doing he has indefinitely delayed the prospect of getting decent treatment for decent Germans and has alienated the sympathy of the western world from the German demands. He has done the patriotic German cause as much harm as he has the Jews.

I was a friend of the German Republic and regretted its fall. I would have preferred to see the Hohenzollerns back in Potsdam rather than witness the installation of the present Hitler regime. A dictatorship under such a man as Von Papen, Kuhlman, or Schneegans might have proved temporarily helpful to Germany, but it is hard to see how Hitler's accession to power can prove other than an unmitigated disaster to Germany and to the world.

The important essentials of Hitler's program—revision of the treaty of Versailles and a square deal for Germany, are not only understandable, but also defensible. But the lunatic range of his policies has discredited him with civilized persons and placed in jeopardy all hope of at-



This is what becomes of Jews and political opponents of the German government. Roll call at the concentration camp on the Havel River, Germany.

taining his creditable demands. His silly "Aryanism," his desire to install Thor, Odin and the old German gods in the place they occupied when the Germans were drinking blood out of skulls of slain enemies, his tribal savagery toward the Jews, and the

like, make it appear as though he were trying to synthesize all the "jackassery" to be culled from Germanic folklore and legend.

DURING the winter of 1926-27, one of the most widely read novels in American circles was the English translation of Lion Feuchtwanger's "Power." It went through six large printings between October, 1926, and August, 1927. This was a remarkably candid story of the experiences of the Jews in early modern times—the days of the rise of modern capitalism. It frankly exposed both the avarice and intrigues of the Jews and the savagery and intolerance of their politically dominant Gentile neighbors.

Today the drama of centuries ago is being reenacted in Germany. The Hitlerites have revived the anti-Semitism of Hellwald and Stoecker which cursed Germany a half century ago and have begun a reign of terror against the Jews unmatched in civilized countries for generations. Feuchtwanger's house has been rifled by Hitler's agents and his manuscripts seized. The novelist is a forced exile from his native land. The Jews are also assailed in Poland,



Nazi tactics used in enforcing the boycott against Jewish shops and offices in Berlin.

(Continued on page 274)

The Irrrealism of Hitlerism

By MAURICE SAMUEL



Nazis patrolling the streets of Berlin during the recent anti-Jewish boycott.

IN all the protests which have been voiced by Jews and non-Jews in this country and elsewhere, against the astounding crusade which the government of Germany has inaugurated toward the virtual elimination of Jewish life in that country, a careful distinction has been drawn between the right of the German people to choose any form of government which it pleases or to tolerate any form of government which it has chosen, and its lack of right to deprive any section of the citizenship of the benefits of the law (even at the mandate of a majority) except for sufficient legal and moral grounds. This distinction was not drawn "on diplomatic grounds"; it was so universal, so congruent with commonsense, that its sincerity must be obvious to all. The Germans (or any other people) have a right to accept any form of government which does not contradict the principles for which governments are respected; among these principles the first one being that laws are blind to race and religion.

But in attempting to bring these protests to the attention of the German government, the leaders of public opinion have been startled to observe that their ineffectiveness has nothing to do with errors of

bridgeable irrealism, was the change from the "hot pogrom" to the "cold pogrom." The latter designation, be it noted, is of German birth and choice. In effect the Nazis of Germany, interchangeable, to all intents and purposes, with the Government, turned to the world and said: "You object to 'hot pogroms' and you would be right if any had taken place. But you surely cannot object to 'cold pogroms'." Which amounts to saying: "We have never had the intention of burning the Jews to death, and whosoever credits us with such an inhuman intention maligns us. What we do intend is to freeze them to death."

While it is perfectly true that in this extraordinary case of Hitlerism versus the Jews—a case which will be remembered as long as history is read and the behavior of peoples studied—our concern, the

fact or of interpretation. A certain amount of evasion was, of course, to be expected; but what was amazing and disconcerting in the response to the protests was a complete lack of understanding as to what they were all about! And the most striking evidence of this development of a blind spot in the German government, of the sudden intrusion of an un-

Jewish concern, is only with the distinction which the Nazis have drawn between Jews and other residents of Germany, it is perfectly proper for us to attempt to discover whether Hitlerism contains elements, psychological or ideological, which make it useful for us to appeal to reason, and leave us (if we are to do anything at all) to resort to other forms of legal action. And in making this exploration we do not imply any intention to interfere except with respect to the Jewish case; it is only that, in order to make our interference effective in the Jewish case, we must know more or less what it is that we have to deal with.

Hitlerism and Fascism have this superficial similarity—that they are both attempts of an economic system to adapt itself to new situations. In America, England, and certain other countries the economic system has maintained a relative stability without excessive resort to concentrated authority. In Italy and Germany the search for stability has led to these two forms of government. But the similarity ends practically with the origin. For two movements more deeply dissimilar than Fascism and Hitlerism could hardly have been conceived.

Fascism is one of the most realistic movements that have ever appeared

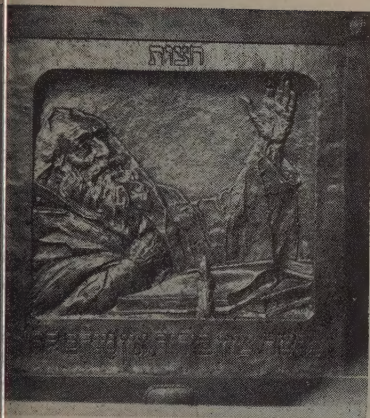
(Continued on page 275)



Nazis boycotting a Jewish store in Berlin.

Germany Burns Its Classics

By FANNY GOLDSTEIN



"Midnight Prayer," by Boris Schatz.

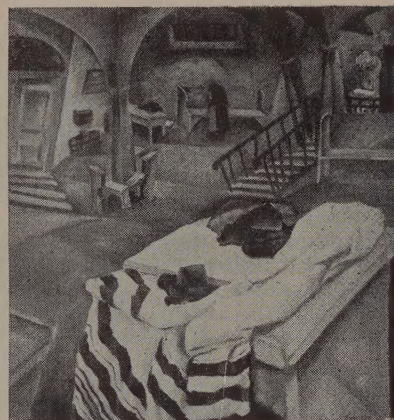
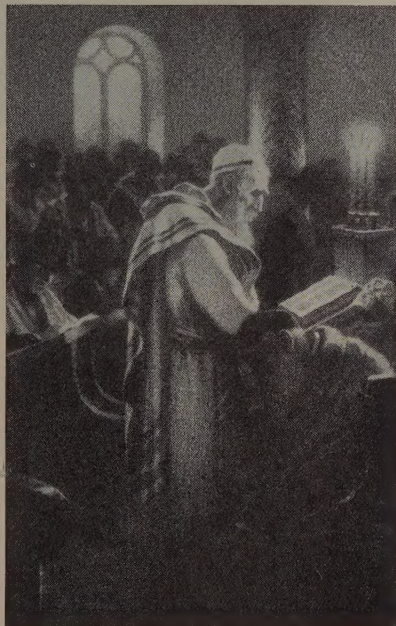
GERMANY Puts the Clock Back," by Edgar Ansel Mowrer, is a masterly indictment of the breakdown of German civilization. Lion Feuchtwanger, speaker last February in Boston, chose as subject "The Return of Barbarism to Modern Times." Little did his American audiences dream of the path which he was trying to convey under the cloak of an abstract subject!

Today the cry of our German Jews suffering under violence and intimidation stirs the soul of Jew and non-Jew alike the world over. We are familiar with the story of the Jew and his repeated struggles to uphold racial integrity, his right to live. One thing only has ever stood by him. His book. *His sacred book!* His direct gift from God on Sinai.

Hitler's regime, which for the sake of world peace must of necessity prove a temporary one, has already done irreparable harm. He now adds to his historic role of destruction a Hitlerian Index Expurgatorius. The act of burning the literature of a country to purge of its literary infusions is a direct act of insanity. Yes, as Feuchtwanger said, we have a veritable turn of barbarism in

modern times. Nero sat on a hill fiddling, watching the burning of Rome. Hitler stands before a microphone and sends forth his message of hate—a message of abuse and fanaticism, based on his insane story of "Mein Kampf." Germany, once a torch-bearer of civilization, grovels in a morass of hatred and faithlessness to world peace.

The German Jew has already celebrated the thousandth anniversary of his settlement in Germany. The Ger-



"My Father's Legacy," by Todros Geller.

man Jew has above all others been an exponent of assimilation. The German Jew has held himself economically and politically safe in the Fatherland. Now these German Jews, once so smug and so secure in their right of domicile, these Jews who had borne arms for the Fatherland on all occasions, these Jews who had marched to the German goose-step in war days—these German Jews, too, must needs say in the tragic words of Heine: "Ich bin jetzt nur ein armer Jude, ein unglücklicher Mensch" (I am now only a poor Jew, an unfortunate person).

In a brief period German culture has been destroyed. The *auto da fe* of all Jewish books in the possession of Germans in monster bonfires on May 10th, intended as a symbol of release from the moral and intellectual dominance of Jewish influence, will simply serve as a beacon light to the world at large that Germany has, as Mowrer says, *put the clock back to the days before there ever were clocks invented.*

The act failed to be symbolic. It turned out to be merely stupid.

Amram, in "The Makers of Hebrew Books in Italy," writes that the censors have inked the pages in thousands of vol-



"One thing only has ever stood by him. His book! His Sacred Book!" These paintings are the work of Harry Lubovsky.

(Continued on page 286)

Anti-Semitism Continues in Spain

Ignacio Bauer, Author, Pedagogue and Statesman, Discusses Condition of His Spanish Coreligionists

By DAVID EWEN

SPAIN may pose as a close friend of the Jew, but there is something deep in its heart which nurses an ever-existing anti-Semitism. We have heard much in recent years how Spain was opening its arms to the Jews of the world, promising peace and prosperity for the Jew within its borders. And yet—withstanding this amicable gesture—Spain is as inherently anti-Semitic today as present-day Germany is under Hitler. In travelling from one end of Spain to the other—covering a distance of some three thousand miles of Spanish country—I found everywhere bigotry and intolerance rearing their heads. The Jews of Spain I met and spoke to—especially in the smaller cities—seemed as reluctant to openly reveal their identity in the sunlight as though they were living in the fifteenth century; Spaniards everywhere still spoke of the Jew as though he were a curiosity, a phenomenon, worse still, a cancer in Spain.

It was therefore remarkable to me—in the face of this deep-rooted hatred for the Jew—to find in Spain that a Jew has reached a veritable peak in Spanish culture. This speaks well, not for Spanish tolerance, I assure you, but for the genuine worth of the man himself. The man is Ignacio Bauer, and you cannot go very far in Spain without hearing his name mentioned, or learning what he has accomplished. A lawyer by profession, his talents extended into so many directions that he is now recognized not only as a barrister of genius, but also as one of Spain's greatest literary men and teachers. As a Jew, Ignacio Bauer has an especial prestige. Since the time of Abraham Zacutto, who was professor in Salamanca during the expulsion of the Jews from Spain in 1492, no other Spanish Jew has ever been nominated a professor in a Spanish hall of learning by the authorities until January 9, 1932, when Ignacio Bauer was appointed professor of Geography and History at the Instituto Superior de Ensen-



Dr. Ignacio Bauer

anza Hispano Marroqui (in Ceuta). This position he held with such distinction that it was not long before his Christian fellow-teachers, at that institution, elected him the vice-director.

In meeting Ignacio Bauer, I told him that everywhere I went in Spain I sensed anti-Semitism lurking in the background.

"Anti-Semitic feeling in Spain is very high at the present time," Dr. Bauer told me.

"Before the recent overthrow of the monarchy there was no very palpable anti-Semitism here. Our monarch was friendly to the Jews, and as long as he openly manifested this friendship the Spaniards could not give vent to their hatred of the Jew. But the revolution has changed the situation. For one thing, the friend of the Jews has been banished out of Spain. Then, the revolution has brought with it a marked separation of Church and State; people are now freeing themselves of the yoke of the Church and are becoming very anti-religious. Jews, therefore, suffer to

a great degree, too. If the Christian Church of Spain is coming into abeyance and disrepute among the Spaniards that then can we say about the Jewish religion? As a result, a great quantity of anti-Semitic literature has poured throughout Spain. I do not want to mention either the books or their authors, because any mention would give them a publicity as an importance that they do not deserve. Also, the very famous *Protocol of the Learned Elders of Zion* has appeared here—that Bible of Jewish haters and it has made a very marked impression upon Christian minds. The situation at the present time is consequently, an unhealthy one for the Jew. The air is charged with bigotry and hatred."

What is the solution for this problem of the Spanish Jew? Does it mean that another exodus of the Jews out of Spain is necessary?

"My own personal feeling is that this anti-Semitism is not quite so serious for the Spanish Jew as it might seem on the surface," Dr. Bauer explained. "You must remember that the condition in Spain is still very unsettled. The republic is very young and it has not yet had time to establish itself permanently. The people everywhere are suspicious, restless, unsettled. Spain is suffering religious bigotry only because it is groping with a new government with new conditions and new times. But as soon as the many problems of the government are solved, the problem of the Jew here, I feel, will be solved with it. For one thing, the Jews of Spain are writing a considerable amount of literature to counteract the harm that is being done by the poisonous propaganda—and we are succeeding to a very great extent. Then we are too few in number, and too unimportant in Spain for the Spaniards to bother very much about us once the other problems of the Spaniard reach solution. No, I am convinced that this unpleasant situation for the Jew is only a temporary one. As long as we do not lose our heads, there can be no

(Continued on page 280)

Jewish Bridge Headliners

Four of First Ten Listed by Shepard Barclay are Jewish; Numerous Others Among Topnotchers and Pioneers

By HENRY W. LEVY

AMONG the high priests of bridge, the experts who write books and who play in the tournaments, are numerous Jews. The current High Mogul, Ely Culbertson, disclaims the suggestion of being one, though there are those who knew him in Russia who hold otherwise. But there is Sidney Lenz, a recognized bridge authority in the days before Culbertson was anything but the sur-name for Ely. And in the recent ranking made by Shepard Barclay, whose bridge rankings are comparable to the All-American football elections of the late Walter Camp, three of the first five and four of the first ten ranking players are Jewish. A fifth, Oswald Jacoby, ranked ninth, is of Jewish origin, though he disclaims it.

Willard S. Karn is ranked by Mr. Barclay as the country's second best contract bridge player. Last year, in Mr. Barclay's first compilation, Mr. Karn was rated first. In the new list, he reverses positions with Philip Hal Sims. Number three on the list is Howard Schenken; Michael T. Gottlieb is fourth; and David Burnstein is seventh. Among those given Honorable Mention are: B. Jay Becker, H. Huber Boschwitz, Samuel Fry, Jr., Richard L. Frey, Mrs. Marie Black and Mrs. Philip Hal Sims. Neither Lenz nor Culbertson is ranked by Mr. Barclay because



Left to right: Willard Karn, Mrs. Madelaine Kerwin, Michael Gottlieb, and George Reith, representing four systems of contract bridge. They played this game for charity.

of insufficient tournament play. Of them he says: "It is impossible this season to name either of those two famous rivals, Sidney S. Lenz and Ely Culbertson. Mr. Lenz teamed with his old partner, Commander Winfield Liggett, Jr., to play in the pair event of the Eastern Championship tournament,

Jewess), Willard S. Karn won three of the eleven national championship contests used as the basis for the ratings of Mr. Barclay. "There can be little doubt," Mr. Barclay says of them, "that the Sims-Karn pair is the most formidable in the brief history of contract bridge to date, considering not only their individual skill as bridge geniuses but the amazingly efficient methods by which they co-operate to wreak the discomfiture and downfall of their opponents.

"Probably their most spectacular single achievement came in the finals of the last Vanderbilt Cup event. Their team of four was 225 points behind as the closing session of fifteen hands began. When the ultimate card had been played at both tables, there was an excited effort by the contestants at each to find what those at the other had done. Messrs. Howard S. Vanderbilt and Waldemar Von Zedtwitz, their teammates, had made a score of

(Continued on page 283)



A trio of bridge "sharks." Left to right: Sam Fry, Jr., Sidney Lenz, and David Burnstein.



A striking painting by Toto Tamburino. It is included in a current exhibition of the work of New York artists, and shows Moses standing on a swastika. This symbol dates back many centuries and has been found in India, China, and Egypt of the Pharaohs. It used to be a symbol of good luck, but not since it has been taken over by the Nazis in Germany. The artist explains that Moses, holding the immutable law, is bringing down the fires of vengeance on all countries where Jews are persecuted.

THE Nazi terror continues in Germany. Its real extent remains veiled behind the rigid censorship which prevails in that country, but from numerous refugees, both Jew and Gentile, as well as official pronouncements of the government itself, the story can be pieced together.

On May 10 the German Student Corporation proceeded with its crude bonfire program, and in a dozen German universities books by or favorable to Jews were burned. These included famous works by Upton Sinclair, Romain Rolland, Anatole France, Helen Keller, Sholom Asch, Henri Barbusse, Albert Einstein, Jacob Wasserman, Heinrich and Thomas Mann, Stefan and Arnold Zweig, Karl Marx, Hugo von Hoffmannsthal, Lion Feuchtwanger, Eduard Bernstein, and many others. The books represented authors of many different races, religions, and nationalities. Some were burned because they advocated peace.

At the same time, a gigantic street parade was staged in New York City by the American Jewish Congress. Some 600 Jewish organizations were represented in this protest demonstration, the second to be arranged by the Congress since March 27. B'nai B'rith and the American Jewish Com-

mittee were participants in neither, believing that German Jews would receive greater benefits from American Jewish cooperation with the U. S. State Department in taking whatever steps were deemed necessary to ameliorate conditions over there. It has been the contention of B'nai B'rith and the American Jewish Committee that protest demonstrations staged by Jews have no influence upon the Hitlerite government except perhaps as a stimulus to reprisals upon the innocent German Jews. B'nai B'rith favors protest meetings called by non-Jews of prominence.

To "bring the banks more in line with the policy of the present regime," Jewish bankers in Germany are being forced off the boards of directors of German banks, and credit is being withheld from Jewish business men, thus forcing them into bankruptcy.

According to information compiled in Prague, the total number of Jews murdered in Germany between March 6 and April 18 was 172, including 29 who disappeared.

Due to general European conditions and especially those prevailing in Germany, the World Zionist Congress, which was to have been held in Carlsbad this summer, is to be postponed, probably for at least six months.

Approximately 30,000 German Jewish refugees are now living in various European countries, according to Hicem, which is an amalgamation of three immigrant aid societies—Hias, Emigdirect, and Ica. Hicem held an extraordinary conference in Paris on May 1 to consider means of aiding these refugees.

In Berlin, as reports of arrests and persecutions of Jews continue to pile up, the Jewish community is growing rapidly. Numbers of Jews who had previously withdrawn from the organization, as well as converts to Christianity, are reverting back to their Jewish affiliations.

In one week, the number of German Jews forced into the breadlines increased from 30,000 to 80,000, according to reliable reports. The victims include ousted professors, lawyers, artists, and former Government officials.

Professor Hermann Jacobsohn, who

hold the chair of Indo-Germanic Philology at the University of Marburg, committed suicide when Nazi brought about his dismissal.

Professor James Franck, one of the eight German Jews to win the Nobel Prize, resigned from his professorship at Gottingen University in protest against Hitlerite anti-Semitic activities. This move may cost the University dear, since the Rockefeller and other American foundations have given the institution many grants directly because of Professor Franck's great popularity in American scientific circles. These grants may now be withdrawn.

Dr. Theodor Lessing, noted German Jewish philosopher, has been ousted from the Hanover Polytechnic. Three Jewish professors, Saul Chajes, Franz Holde, and Professor Igel, have been dismissed from the faculty of the Berlin Polytechnic.

The elimination of Jews from the stage has been reported well-nigh complete.

A plan is being worked out to exclude Jewish physicians from work in medical service associations. This would completely ruin 6,000 of the 7,000 Jewish physicians in Germany.

All Jews have been banned from the Universities of Baden and Dresden. Professors of Gottingen University have demanded the expulsion of all Jews on the faculty.

The Federation of German Journalists has passed a resolution banning all Jews.

Professor James Goldschmidt, internationally distinguished authority on criminal law, has been dismissed from the University of Berlin, where he has taught since 1901.

* * *

PRESIDENT FRANKLIN D. ROOSEVELT has appointed Laurence Steinhardt United States Minister to Sweden. Mr. Steinhardt, who is a New York lawyer and financial expert, was born in New York City in 1892, and educated at Columbia and Columbia Law School. He has served many Jewish causes, including the American Federation of Zionists, American Zionist Commonwealth, Young Men's Zionist Organization, Young Judea, and the Federation Settlement.

OF JEWISH LIFE

(The Jewish Telegraphic Agency)

A CHAIR in Hebrew, carrying the name of Chaim Nachman Bialik, will be established at the Hebrew University in Palestine, it was decided at the Tel Aviv celebration of the eighth anniversary of the University. Addresses were made by Dr. Chaim Weizmann, who was visiting Palestine at the time, Dr. Judah Magnes, chancellor of the University, Mayor Dizengoff of Tel Aviv, Shmarya Levin, and Bialik himself. A fund of 2000 Pounds was at once subscribed. A special commission was also established in order to obtain funds for the University.

SIR Arthur G. Wauchope, British High Commissioner of Palestine, has consented to give his patronage to the Anglo-Palestine Exhibition to be held in London at the end of May. The aim of this affair is to create a better understanding between the people of Palestine and England by exhibiting the achievements of both countries in economic and cultural life.

Lord Reading has consented to become president of the Exhibition Committee in London. M. M. Ussishkin has been invited to serve as president of the Palestine Committee.

THE beautiful Seder dish pictured in the April issue of the B'nai Brith Magazine, is the work of the Frankfort-on-Main sculptor, Ludwig Wolpert.

FOR the first time in the history of the Y. M. C. A., a Jew has been named to the governing body of a local branch.

Rabbi James G. Heller of the Isaac M. Wise Temple, Cincinnati, has been chosen a member of the board of directors of the Cincinnati Y. M. C. A. His term began May 1. Board members are elected

by an Electoral Council composed of representatives from each of the ten branches in the city.

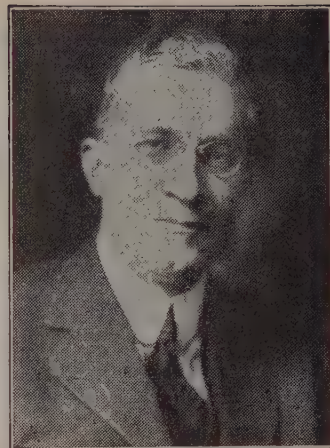
PROVISION has been made by the School of Religious Education and Social Service of Boston University in cooperation with Temple Israel of Boston whereby Jewish students may receive advanced training in religious education leading to a special certificate issued by the Temple upon a satisfactory completion of thirty semester hours. The courses will include "Introduction to Judaism," "Talmudic Judaism," "Post-Biblical Jewish History" (from the Maccabean revolt to the completion of the Talmud), and "Jewish History from the completion of the Talmud to 1492." Other courses of Jewish content will be added as soon as practicable.

THE world premiere of a new work by the young American composer, Richard Arthur Zinn, took place last month at Temple Emanuel, New York City. The composition, which is a setting of the 23rd Psalm, was directed by Lazare Saminsky, musical director of the Temple. It was sung by Elizabeth Burns; soprano.

THE arrival of the S. S. *Vulcania* of the Consulich Line at Haifa, Palestine, recently, was the occasion of a spontaneous welcome by virtually the entire population of Haifa to the largest passenger liner that had ever entered the new breakwater at that port.

ERMANN LOEWINSON, chief of the State Archives in Bologna for years, has been awarded the Order of St. Maurizio e Laccaro, a very high distinction in Italy. He has written a number of works on the history of the Jews in Italy, especially during the renaissance period.

THE Jewish Telegraphic Agency published a special 32-page edition of the *Jewish Daily Bulletin* on the occasion of its fifteenth anniversary. At the same time the great banquet in honor of Professor Albert Einstein was held in New York City, on the eve of his departure for Europe.



Courtesy, American Israelite

THE Rev. John Haynes Holmes has been awarded the Gottheil Medal for 1932 by the Zeta Beta Tau fraternity. It is awarded annually to "the American who has done the most for Jewry during the preceding year." The recipient is selected by a committee of editors of the Anglo-Jewish press of the country. The presentation was made in Boston, May 13.

LOCAL drives to raise money for the Joint Distribution Committee are proceeding very satisfactorily in many cities, according to Rabbi Jonah B. Wise, chairman, and American Jewry is manifesting a sympathetic interest in the plight of their coreligionists in Eastern Europe where the relief is directed.

THOUSANDS of Jews who moved from one country to another during the past year were aided by *Hias*, the Hebrew Sheltering and Immigrant Aid Society, it was reported at the 24th annual meeting of that organization recently in New York.

Abraham Herman, the president, reported that the Society had saved many Jews from being expelled from Guatemala; that the Harbin, China, office of *Hias* had helped hundreds of Jewish refugees from Manchuria to settle in Southern China; that many Jews from Soviet Russia were aided in reaching Palestine; and that effective work had been done in connection with difficulties in Cuba arising from the proclamation there of martial law.

DR. S. PARKES CADMAN, president of the Federated Council of Churches, was the principal speaker at the Annual Donor Luncheon of New York Hadassah. More than 500 members and friends of the organization attended.



Rabbi James G. Heller



The WOMAN'S REVIEW



For Justice to the Woman Worker

A FEW decades ago, we could exhaust the list of woman's champions on two or three printed pages. Today, their number is so considerable that the average person is scarcely acquainted with their names. President Roosevelt has caught the spirit of the times in his appointment of Frances Perkins as Secretary of Labor; Ruth Bryan Owen as Minister to Denmark; and Nellie Tayloe Ross as the head of the United States Mint.

The woman worker, now numbering over ten million in this land, has always been in need of a defender. None has been a stauncher defender than Frances Perkins.

A fine number of Jewish women have shared and continue to share in her struggle and burden. They have been on the firing line at a variety of points. There is hardly an aspect of the working woman's problems that they have not touched, from organizing them into unions to going into the industrial districts to expose the shame of merciless employers.

There is Rose Schneiderman, who as President of the National Women's Trade Union League, must battle with the fact that millions of women, employed as servants, farm workers, and stenographers, have not yielded to plans of organizing them in unions. Pauline D. Goldmark, for many years identified with the National Consumers' League, and Maud Nathan, president of the League's New York branch for eighteen years and Honorary President of the national organization, who received a gold medal from the National Institute of Social Sciences for her efforts in improving working conditions for girls, have both fought the sweatshop.

Other Jewish women who have gained recognition in the field relating to women in industry are Katherine H. Pollak, author of "Your Job and Your Pay" and active in the investigation of conditions in the South and among the miners of West Virginia; Justine Wise Tulin, Referee in the New York State Department of Labor; Rebekah Kohut, a member of the Joint Legislative Committee on

Unemployment and of the Governor's Council on Employment of New York State; Florina Lasker, Secretary of the New York State Committee that, earlier this year successfully sponsored a Minimum Wage Law for Women; Theresa Wolfson of Hunter College; Susan Brandeis; and Sylvia Kopald, author of "Rebellion in the Labor Unions."

Should We Resent Anti-Jewishness?

WE are often compelled to hear remarks about the Jew that are challenging as well as annoying. Many of us, however, hesitate to challenge such remarks, either from timidity or from a reasoned decision that it is better not to make a scene.

I have never been able to agree with that point of view. To me those situations are an invitation to draw out the truth. Distortions and mis-statements should not be condoned or allowed to remain uncorrected. I cannot feel that the class-room or the debating platform is the only place to discuss the pros and cons of an opinion. We should strike while the iron is hot. It is at the very moment when people have, without studied deliberation, shown us what they think of the Jew or Jewish questions that we ought to put forward our view. People remember a challenging reply at those moments far better than a logical argument in an academic discussion.

The occasions when I have found it necessary to speak out, have, alas, been altogether too numerous. I shall refer to two incidents.

The scene of the first incident is a meeting of representatives of women's organizations shortly after the close of the World War. Plans for financing the program under consideration were being discussed and the name of a Jew of wealth was suggested as a possible donor. One woman immediately objected: "You know, he is regarded as one of the international scoundrels back of the recent war!" I bided my opportunity. Later in the meeting, the name of a wealthy munitions manufacturer was proposed as a prospective contributor. Not a sin-

gle objection was raised, although a munitions manufacturer was hardly the sort of person whose blessing would be sought for the program to be financed.

I did not hesitate a moment. "Why do you resent going to Mr. X, the Jew, and not to Mr. Y, the munitions man?" I inquired. "Is not the man just mentioned more nearly one of the 'international scoundrels' behind the war?"

The name of the munitions man was dropped.

The second incident arose in connection with a convention scheduled in one of our cities. Upon learning that the opening program was to be held on Friday evening, I asked that it be changed to Saturday evening. The president considered it rather narrow on my part to interpose the plea that since the organization had a Jewish group as one of its constituent groups, its opening meeting should not conflict with the Friday evening services in the local synagogues. "What is more," continued the president, "Rabbi M. of another city has accepted our invitation to be one of the speakers that evening!"

"I cannot believe that he has done it," was my rejoinder. "At all events may I offer a counter-suggestion: that the opening meeting be held on Sunday morning."

What finally happened was that Rabbi M., realizing what he had done in ignoring the local Rabbis and their Sabbath services, recalled his acceptance, and the convention opened Saturday evening.

Jewry Loses a Noble Daughter

MEN and women of all groups in the United States paid tribute to Theresa Loeb Schiff, whose passing recalled many notable services and gifts to local, national, and international purposes. With her husband, Jacob H. Schiff, her son, Mortimer Schiff, and her daughter, Mrs. Felix M. Warburg, she participated in the writing of one of the most glowing chapters in the philanthropic history of American Jewry.

ESTELLE M. STERNBERGER.



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THE PRINTED PAGE

A GOOD CITIZEN

Henry M. Leipziger: Educator and Idealist, by Ruth L. Frankel (Macmillan), \$2.00.

HENRY M. LEIPZIGER was not a great man in the sense in which we generally use the term; nevertheless, there were elements of real greatness in the man. He was, if you like, a great citizen, and this or any other country could do with a good many of his like. Frail of body, but vigorous of mind, and energetic as a man can be who is moved by an ideal, he consecrated his life to the cause of education of the people. An immigrant from England as a boy, he saw his opportunity in the American democracy and made the most of it. It is of little import that though he died only in 1917 he is already forgotten, as his biographer, his own niece, asserts; he surely left good in the hearts of men, and this good lives on in its own fashion. He was not only the first in this country to realize the value of technical training—indeed, the Hebrew Technical Institute, of which he was the moving spirit, became a model for other institutions—but none more than he grasped the value of good lectures as an intellectual stimulus to the community. The lectures he organized in New York City, delivered year after year before the radio came to confer its blessings on the multitude, proved a real boon, and men like Theodore Roosevelt and Woodrow Wilson were pleased to be included among the speakers, some of whom served without compensation. Dr. Leipziger was a pioneer in the cause of the wider use of the schoolhouse and of the formation of a community center. He had some sound ideas on education, and he thought that history as it was taught in the schools was all wrong, because it stressed war and periods of violence, and relatively neglected the long intervals of peace, during which the real growth of the nation took place. Peace was to him the ultimate aim of education; thus it must be to every Jew.

This book is not a work of art; it is an honest record of a life well lived and which deserved its tribute. There was no need for Miss Frankel to quote Kipling at the head of her



chapters. Surely, a life such as Dr. Leipziger's can stand by its own devices.

JOHN COUNROS.

ASPECTS OF ZIONISM

Brandeis Avukah Annual of 1932 (Avukah, N. Y.).

THE Brandeis Avukah Annual for 1932 is the most ambitious attempt made to set before the American reader the intellectual and literary aspects of Zionism. Of its 800 pages nearly 300 are devoted to the theoretical, historical, economic, and political aspects of Zionism, whilst Palestine in the making occupies less than 200 pages. The agreement amongst its many contributors is their common viewpoint of Jewish existence. Thus Ludwig Lewisohn in his "Collapse of Assimilation," challenges with his answer: "It is impossible because the Jew cannot change his national character," and Milton J. Goell, who is a poet even when thinking prose, offers confirmation in an equally striking phrase in his "Land of Living Waters": "the Bible is alive, and its words are written in oranges and corn and kindergartens along the high places of Jezreel."

Or take the acid criticism of Rabbi Solomon Goldman, in "Where the Jew Feels at Home": "Whereas Reform has consciously taken German Protestantism for its model, a new Judaism, dubbed Orthodox, was unconsciously but dangerously approaching Catholicism." This is an arresting thought that has occurred to many more than would have ventured to utter it. Its explanation perhaps is in a short article, "Spiritual Rickets," in which Dr. Harry A. Savitz traces the cowardice that overtakes the Jewish college man when his own people are discussed in mixed company: "his posture stoops, his face flushes, there is a cold sweat

that covers his brow, he appears to have lost his mental courage."

Between these two criticisms there is sufficient food for thought even to obscure the struttings of Hitler. In this volume the anti-Semitic background to Jewish life is only vaguely indicated. Yet it is well to note that Johanna J. Smertenko in his "Back From Jerusalem," in this volume, wrote the clarifying sentence: "in enlightened Germany and Austria expulsion of the Jews is seriously advocated as a protest against the Versailles Treaty and the Young Reparation Plan."

JACOB DE HAAS.

JEWS IN MODERN MUSIC

Music of Our Day, by Lazare Saminsky (Crowell). \$3.00.

MR. SAMINSKY is musical director of Temple Emanu-El, New York City. One of the foremost living composers of music in an independent idiom, he is at the same time—and this is not too usual among musicians—a man of extraordinarily wide culture, author of works upon mathematics and physics, lecturer in foreign countries, and bold theorist in his specialties. His compositions have been played, often with himself as conductor, by leading orchestras of the United States and Europe. To his discussion of modern music he brings, then, a vast background of experience and that forceful originality which characterizes his compositions.

Although "Music of Our Day" is not devoted primarily to the Jew in music, it contains a wealth of information—much of it brand new—about Jewish composers in this country and abroad. Saminsky recognizes, and explains, the influence of the contemporary Jew not only in jazz, but in the more exclusively symphonic branch of the art. In his chapter on Music of the Russian Orient he indicates the importance of the Chassidic melodies. Discussing Americans of Single and Double Allegiance he deals with Aaron Copland, Ernst Bloch, Louis Greenberg, Leo Ornstein, Frederick Jacobi. Himself a pupil of the great Rimsky-Korsakoff, he shows that this leader, as well as Balakireff, Borodin and Ru-

(Continued on page 285)

The Romance of a People

**Extraordinary Spectacle, in Pageant Form, to Feature
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SOLDIER'S Field The Heart of the Exposition
Grounds An Audience of 100,000 people
On the vast stage a cast of 3,000 Jewish men and
women A chorus of more than 1,000 voices
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THIS magnificent array of talent will present the history of Israel from the birth of
our people to the present day!

MEMBERS of B'nai B'rith will be afforded an opportunity not only to witness this
unparalleled spectacle but also to help raise funds for the B'nai B'rith Hillel Foun-
dations. We have been fortunate in securing a special reserved section for B'nai B'rith
members and their friends at a price which cannot be matched anywhere in Soldier's Field.
Immediately in front of the stage are the box seats for patrons, selling at \$13 each. Our
section comes next, and seats in it will be sold to members of the Order and their friends
at \$2.50 per seat. This includes admission to the Fair grounds for the entire day, as well
as to the night Pageant.

EVERY seat in the B'nai B'rith section is reserved and applications will be filled
in the order in which they are received.

TO reserve seats in this section, see your local B'nai B'rith chairman or send your appli-
cation—**accompanied by \$2.50 for every seat you desire**—to the undersigned. One
dollar from each of these sales will go for the support of the B'nai B'rith Hillel Founda-
tions! Remember! Other organizations are going to share in this event, so be sure to
purchase tickets through the B'nai B'rith if you want your money to go toward the support
of the Hillel Foundations. If you prefer to sit anywhere outside of the B'nai B'rith
section, our committee will get you the tickets and the Hillel Foundations will benefit.

THERE will be a number of unreserved seats at \$1.50 each. We can furnish them, too,
but it is expected that there will be so large a demand that many will probably be disappointed.

IF you want to be a patron, \$13 will buy you a box seat directly in front of the stage, and
your name will be included in the gorgeous program. By getting patrons' seats through
B'nai B'rith, half the price of the tickets will be applied to the Hillel Foundations.

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Send Your Applications and the Money **NOW** to

FRED BERNSTEIN, Chairman
c/o B'nai B'rith Office
130 N. Wells St.
Chicago, Ill.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

ERRATA

Editors, B'nai B'rith Magazine:

Jacob de Haas's article, "150 Years of German Anti-Semitism," which appeared in your May issue, was very fine, but there are two errors in it. One is very trivial: Stoecker is referred to as the chaplain of William II instead of William I, his grandfather. The other, however, does a grave injustice. I refer to the mention of Prince Frederick William as an anti-Semite. This Prince, who unfortunately reigned only 99 days, was one of the greatest friends our people had. It was he who made that famous statement: "Anti-Semitism is the greatest disgrace of the nineteenth century."

St. Louis. HENRY E. OPPENHEIMER.

* * *

Editors, B'nai B'rith Magazine:

Thanks for sending me a copy of Mr. Henry E. Oppenheimer's letter.

The caption he refers to is correct. In my article I referred to Frederick William IV of Prussia. The caption reads "Prince Frederick William." The photo, however, which I did not supply, is that of Emperor Frederick III. The error is in the picture, not the caption.

As to what Mr. Oppenheimer is good enough to call a "very trivial" mistake, he errs as to dates. Stoecker was court chaplain to William I, and my article indicated that, by the reference to his activities. William I died March 9, 1888. He was succeeded by Frederick III, who reigned some 90 days and died June 15, 1888. William II immediately assumed the throne and opened the Reichstag June 25, 1888. Stoecker remained chaplain of the Dom Kirche, Berlin, till some time in 1890, when, in the dismissal of Bismarck, whose resignation from all offices was accepted March, 1890, Stoecker, too, was dismissed, for political reasons. His subsequent activities indicate that the political reasons were support of Bismarck.

New York City. JACOB DE HAAS.

* * *

A SUGGESTION

Editors, B'nai B'rith Magazine:

I think it is extremely important that all attacks on Germans as such should cease, and that a distinction should be carefully drawn between that brutal, un-German group which appears to be in power and the cultured, kind German people as a whole. If attacks are continually made on Germans as such, many people who are entirely out of sympathy with Hitler's measures will be forced to his standard. It would seem to me that the best policy would be to express sympathy with the Germans, and to deplore the plight which they are in because the dictatorship and the oppression permit them no effective protest.

It seems very important to conserve the cordial relations which exist between non-Jewish Germans and Jews in this country,

and which are continually being strained on account of the indiscriminate attacks on the "Germans." There really is much less reason for disagreement on facts in the present instance, because the atrocities constitute very incidental aspects of the whole problem. I have been astonished to find that because they discount what is published in the New York Times and elsewhere, many Germans really do not have the facts on what is going on. Many Germans who read German newspapers think they know the facts, quite missing the point that newspapers published in Germany are propaganda, whereas in America the truth is more likely to be published along with many errors, because we are not subject to restriction in the freedom of the press.

Perhaps one way of maintaining our cordiality with the German-American group might be to express a proper spirit towards them, and also to join with them by forming an organized representative committee of American Jews with leading German-Americans to be an authorized agency for proper information on the subject. That would not prevent publication by anybody of anything, but at the same time would be a satisfying source of information for Germans in America.

In any event, I can only repeat that every effort should be made to avoid attacks which will turn the more intelligent and well-disposed Germans—whether abroad or here—to the defense of Hitler, and of Germany; and to keep uppermost in all discussions that distinction which placates one group and singles out the other.

Hanover, N. H. HERMAN FELDMAN,
Professor of Industrial
Relations, Dartmouth College.

* * *

FRANZ JOSEPH AND ERNESTINE ROSE

Editors, B'nai B'rith Magazine:

I am in receipt of the February issue of the B'NAI B'RITH MAGAZINE, and the first article that attracted my attention was "Ernestine Rose: Pioneer Suffragette," by Bernard Postal. It is a very interesting article, but I should like to make one correction.

Mr. Postal says, "Emperor Franz Joseph of Austria banished Ernestine Rose from his domains," etc. Since, according to Mr. Postal's article, she married in 1834 and emigrated to the United States in 1836, she could not have been banished by Franz Joseph, for that emperor was born in 1830 and ascended the throne in 1848.

Fort Smith, Ark. L. LANGFELDER.

* * *

HAS ADVERSITY "GRANDEUR"?

Editors, B'nai B'rith Magazine:

In your February issue, in an editorial entitled "A Thing for Rejoicing," the state-

ment is made that "the grandeur of the Jew is in the fact that in the time of joy he remembers his adversity." I beg to disagree so far as the "grandeur" is concerned. To be sure, it is a Jewish trait to remember past sorrows and joys, to the extent of subsequent unpopularity with some of their fellows, and some, or most, Gentiles. For no one really loves a person who cannot forget, but in the midst of happiness must keep bringing up old sorrows. I myself am a Jewess, but I can't see the grandeur of it! Surely it is better to live your moment of joy to the full, and strive to forget what passed before! Harping on the past does not make for a sunny disposition which, alas, so few possess, especially now. Perhaps this "grandeur" is one of the reasons for Jewish unpopularity. I have lived most of my life among Gentiles, associated socially with them more than with Jews, and I can see both sides of the question pretty plainly. The only justifiable lamentation in my opinion, is that which is in the form of music, such as the Kol Nidre and Eli Eli. Perhaps my being an artist may account for that opinion. Surely those two classics are among the most appreciated of musical masterpieces, especially among Gentiles, whereas it is tiresome to listen to a Jewish person lamenting over his past adversity. Too few Jews who have emigrated to this country from regions of persecution take the time to appreciate their present blessings, but instead insist on being "grandiose" by referring constantly to the past.

Those who want to forget their sorrows and partake of what joys they are fortunate enough to encounter, are the ones who are truly popular with everyone, in the sense that they are a tonic for "depression" spirits.

Gary, Ind. CHARLOTTE R. GROSS.

* * *

COMPENDIUM OF INFORMATION

Editors, B'nai B'rith Magazine:

I have been so impressed with the interesting and timely articles on questions of great public moment which have been appearing in the B'NAI B'RITH MAGAZINE that I feel called upon to give written expression to you of my sentiments. The MAGAZINE is really a compendium of enlightening information on all topics of the day to Americans of Jewish faith, as indeed it must be to others who are interested in us. I have had occasion in public addresses to quote excerpts from several splendidly written articles which appeared in recent issues.

It must be highly encouraging for you to know that the B'NAI B'RITH MAGAZINE is regarded by many in our city as one of the outstanding publications on contemporaneous questions of Jewish interest.

New York City. JUDGE ALBERT COHN.

Germany Flirts With Suicide

(Continued from page 260)

We need not look further. Anti-Semitism betrays a defect in the inner balance of a nation, just as did that unjustified high-handed imperialism that finally hurled Germany into so unfortunate a war. It was called Pan-Germanism — a misnomer, for Germany is not the domicile of a Germanic race. Like all the rest of Europe, it is inhabited by a mixed breed. But even long before 1914 many Germans hated England, just as today the Jews "deprive the Germans of their place in the sun."

I have always felt only pity for my fellow countrymen because of their unfortunate passion for hating others for no better reason than that presumably those others have had better luck. In my literary career I have met a number of coevals more successful than I; however, I never hated them, and when possible I admired them. But, then, I am descended from an old family of the old Germany; tradition renders one immune to false emotions. Tradition sharpens perception and inclines one toward skepticism and leniency. Only upstarts sometimes behave like savages.

After losing the war the Germans were left with not the slightest prospect of again pitting their spurious self-esteem against other nations. Forced to seek an object for their vengeance within their own land they discovered the Jews, who ostensibly were alien to them and incapable of assimilation. Though it is hard to grasp why the Jews, most of whose ancestors settled in the country early in the Middle Ages, should not be as loyal Germans as those Slavs who came much later. But reasonable objections are meaningless for one who must needs find an enemy.

Sixty-five millions against 570,000 so-called foreigners—that is not very sportsmanlike, and hardly bespeaks true self-confidence. But though this has been said often it has had no effect. They persist in denouncing the Jews as a menace to the German national economy, and particularly to the German soul. "The money you bring to the Jew is lost to German business"—on this slogan the triumphant National-Socialists base the boycott of Jewish shops. Not even they themselves can believe such unmistakable nonsense. But all this has nothing whatsoever to do with the truth; they are merely seeking a pre-

text for relieving their own evil passions and for poisoning an entire nation with them.

The Nazis would never have prevailed over this nation had they not used hate. For them hate was not merely a means to an end; it represented the entire content of their movement. To hate and overthrow the Republic that they themselves might gain all the power—year-in, year-out they drilled this into the people "nationally"; and they called the Republic a "Judenrepublik" only because they depended on the public's hatred of Jews. The Jews should feel honored at the connection of their name with an attempt at a humane and liberal government; for this the Republic was, all its failings notwithstanding.

What Jews suffered most under the persecution of the victorious Nazis? The intellectuals among them; and this, too, would constitute a distinction if unreasoning fools like these Nazis could confer distinction on any one with their hatred. At first they would permit only twenty-five Jewish lawyers to practise in Berlin—now they have raised the number to nine hundred. Evidently that was unavoidable. If it is really true that under conditions of free selection the majority of Berlin's lawyers were Jewish this surely had reasons growing out of the metropolitan sociology and cannot be changed arbitrarily. The Jews were indispensable; and I may safely prophesy that in the future the remaining 900 attorneys will be over-burdened with work.

Unquestionably the Jews were badly needed for many things. Why, for example, did the so thoroughly German surgeon Sauerbruch employ seven Jewish assistants and refuse to discharge them despite the order of the nationalist government? Why, again, so many acclaimed Jewish orchestra conductors? Music is regarded as the most German of all the arts, and its finest and most sincere artists include a relatively large number of Jews. Furthermore, the outstanding theatrical director of Germany indubitably is Max Reinhardt. In the last quarter century the theater has shed glory on the country and its capital; but German theatrical history without Reinhardt is inconceivable, and without him the German theater itself might have been non-existent. Now he has been forbidden to direct, and orchestra leaders may no longer conduct. And yet, that sentimental popular song, "Ich hab' mein Herz in Heidelberg verlo-

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ren," will continue to be played and whistled through all of Naziland—and that, if they only knew it, was written by two Jews. If at least they would recognize the things the racial code compels them to hate!

What determines the course of the "nationalist revolutionists" is their total detachment from the deeper qualities of Germany. They do not love the nation, else they would not merely prate of its soul but would respect that soul in those who seek to give it form and expression. But for the noble and powerful personalities produced by Germany they have no respect. They see them all, beginning with Goethe, as antagonistic and alien; and, carrying this viewpoint through to its logical conclusion, the libraries—which now, according to them, must be purged—may no longer contain a single one of the immortal German books. That German type which calls itself National-Socialist no longer has religion and has not yet progressed to the stage of humanity. These people have no idea of the meaning of Goethe's verses:

*"Wer Wissenschaft und Kunst besitzt, der
hat auch Religion,
Wer diese beiden nicht besitzt, der habe
Religion."*
(He who has both art and knowledge also
has religion,
Who does not possess these two—let him
have religion.)

In this complete lack of relationship with the Goethe spirit, in this unmitigated emptiness, lies the explanation of their hatred of the Jew. According to Hitler the greatest intellectual achievements are made only by pure-bred fellow nationals of his. And he says this before physicians, a class of hearers that surely cannot be hoodwinked by him in his own unsurpassably heterogeneous racial composition. He says this while all the world regards the name of Einstein as synonymous with genius. "How much stature a nation loses when it drives out genius!" exclaimed a French scholar because in the future Einstein will occupy a professorial chair in Paris instead of Berlin.

The German Jews must endure much. If it can give them any consolation I should like to tell them that they suffer no more than do the German spirit and the genuine German soul, which they always have loved. The Jews participated in the intellectual and spiritual work and disseminated its attainments. One of the most receptive sections of the nation, they truly venerated creative intel-

lects, labored for them, were always eager to help. We owe them a debt of gratitude. Today, when we as well as they are being persecuted, I want to go on record as having said this. For not only Einstein but also Thomas Mann, who is no Jew, must remain in involuntary exile from the country for which he has done so much.

Sixteen million Jews scattered over all the earth speak a dialect derived from German or including German elements. In many countries where no one else speaks German the Jews preserve their German culture and regard it as a mark of distinction. Every nation except Germany, would exploit this circumstance to redound to its own greatest possible advantage. Germany refuses to do it. Those very Jews who carry Germany throughout the world as their second home are declared unprivileged in Germany itself. They may not hold public posts—but they may be murdered or ruined by any one who, feeling out of sorts, is not willing to content himself with calling them "dirty Jews" to their faces.

I do not know what must cause greater indignation in every sensitive heart, the cruelty itself or the jeers that accompany it. Pogroms and boycotts become popular entertainments—that is their sole practical purpose. Neither the German economic situation nor the German name is served by Jew-baiting. But the impoverished masses, permitted to amuse themselves by torturing others, temporarily forget that they themselves remain as wretchedly off as before and that the adventurers who have gained power actually have nothing, absolutely nothing to offer them.

After the event no one admits responsibility. The murders always are said to be the work of Communists disguised as Nazis. But the Jews, of whom ostensibly they want to rid themselves, are prevented from leaving the country and must send abroad letters and telegrams declaring that of all their experiences not one actually took place. The world, of course, gives these forced lies the reception they deserve; but the scorn they call forth falls on Germany.

Forever unpardonable it is that the country for whose culture and intellectual development we all worked, the land whose spiritual assets I, too, enhanced to the best of my ability, has been debased and brutalized by ignorant and unscrupulous men who

have reduced it to a state unparalleled even by the effects of military defeat or political dismemberment. That land has now been made an object of contempt.

Hitler Imperils Germany

(Continued from page 261)

Roumania, and other areas. For some time conditions are likely to get worse rather than better.

AT the opening of the nineteenth century the prospects for civilized treatment of the Jews seemed somewhat improved. The influence of Voltaire and the rationalists had lessened the force of religious bigotry. The internationalism of the classical economists and the Cobdenite liberals temporarily checked the rising tide of nationalism and super-patriotism. But it was not long before the spirit of persecution was once more abroad in the land.

In Germany, many elements contributed to produce two decades of violent anti-Semitism after 1879. This was the period of the so-called Aryan myth and of the theory that non-Aryan peoples were of inferior clay. This doctrine was extracted by vulgar pseudo-scientists from the linguistic studies of Max Mueller and Ernest Renan.

The imperial court preacher, Adolph Stoecker, rallied fanatical German Protestants to his side in the anti-Semitic crusade. A leader of the German patriots, the famous Professor Heinrich von Treitschke, proclaimed that the Jews must be erased. There had been disastrous speculation in Germany after the Franco-Prussian War, and two leading Jewish members of the Reichstag, Edouard Lasker and Ludwig Bamberger, had exposed the complicity of prominent German financiers and politicians.

Finally, the rising radicalism and socialism was derived from the teachings of a Jewish philosopher, Karl Marx, and was organized in large part by Jewish leaders.

All the Jew haters united to produce a vigorous wave of anti-Semitism that ran wild in the early eighties and was revived in the early nineties. Only Bismarck prevented it from growing into a general massacre. At the opening of the present century the hatred of the Jews in Germany had died down, and the Kaiser himself numbered many prominent Jews among his friends

and advisers, most notable, perhaps, being Albert Ballin, of the Hamburg-America Line.

It has been rather widely supposed that the historical scholars who have shown that France, Russia, and Serbia were primarily responsible for the World War were eager to court the favor of the Kaiser. The fact is that the Kaiser regards such an interpretation as secondary and trivial. He thoroughly subscribes to the notion of the basic guilt of the international Jewish bankers and the free Masons. This is a view generally shared by the Prussian reactionaries, and Ludendorff has shown himself positively unbalanced in elaborating this theme.

It is easy to see how such a conception of world politics leads to hatred of the Jews. The latter are held to be primarily responsible for the war which brought terrible calamities to Germany. Hitler, in his present campaign against the Jews, makes use of this myth, together with all the old duds utilized in Jew-baiting—the inferior Jewish race, Jewish radicalism and corruption, Jewish infidelity, and the like. Desirous of building up a strong patriotic backing, he knows from the German past that anti-Semitism can always be counted on to gather a certain nucleus of fanatics.

However, in spite of the recrudescence of anti-Jewish barbarism in our day, all the foundations of bigotry on the part of either Jew or Gentile have evaporated in the light of the most elementary scientific and historical facts. There is no longer any ground to support the doctrine of a chosen people or of an inferior people. At the same time it can be readily conceded that the Jews have made extremely notable contributions to every phase of modern life which entitle them to all the rights and privileges enjoyed by any Gentile.

A tolerant policy of live-and-let-live is dictated by both sense and science. We may hope for a new era of urbanity and good will in which the best in both Christianity and Judaism will be merged for the benefit of all.

The Irrrealism of Hitlerism

(Continued from page 262)

any country. It is irrelevant to our purpose to inquire whether we agree or disagree with its tenets. No one can sanely deny that, granted its premises, Fascism set about its purpose with a Latin logicity which is

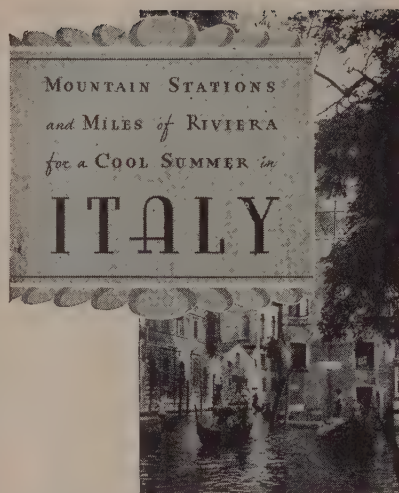
almost flawless. Fascism is simply statism. Statism may be good or bad—but it is something consistent. Hitlerism is *racial statism*, a contradiction in terms which would be calamitous for any people, but one which is insane for a people which actually proclaims that it has territorial ambitions.

As a preliminary to its demands for the return of Alsace Lorraine (with its strong Gallic racial admixture), and of the Polish "corridor" (with its strong Slav racial admixture), and in anticipation of the "need" for "expansion south and east" (in the direction of Slavs and Hungarians) the German government launches a theory of *racial statism* in which the Teutons play the glorified first rôle, other Aryans a pitiful second, and non-Aryans no rôle at all. As Mr. Cecil Roth has observed pointedly (in the last issue of *Opinion*) the Italian government mingled coercion with an offer when it invited the Austrians of the Tyrol to become Italians. The German government, in "inviting" the return of racial minorities, promises them a perpetuity of disqualification! It implies that the "blood," the blood alone counts; let a foreigner be ever so ardent in his desire to become a German, let him handle the language to perfection, let him know and revere all the institutions: he cannot change one corpuscle in his veins.

What Frenchman in Alsace Lorraine, what Pole in the "corridor" does not tremble to hear such language, does not go down on his knees to thank God for the fate which placed him beyond the reach of such distinctions? And what government outside of Germany can contemplate except with the utmost distrust a restratification of the territory which would place millions of human beings at the mercy of the proponents of such a theory?

What the German government did in renewing its campaign for "equality" of rights was to set forth a fundamental philosophy of human inequality which more than wiped out whatever effect its vigorous insistence might have been supposed to have. For within two months Germany has lost those precarious gains which it made in the course of the last decade. At a time when it should have been careful to disarm its foes and bind its friends to it more strongly than ever, it has done its best to justify the former and to alienate the latter.

(Continued on page 282)



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NEWS OF THE LODGES

Rabbi Nowak Heads Interfaith Group

RABBI ABRAHAM NOWAK, president of Heights Lodge No. 1152, Cleveland Heights, is executive chairman of the outstanding good will movement in the city—the Cleveland Fellowship of Faiths. Rabbi Nowak is the founder and prime moving force of this organization.



Rabbi Abraham Nowak

The Fellowship, under Rabbi Nowak's leadership, has conducted six successful symposiums in different sections of Cleveland, attracting more than one thousand persons to each. It conducts a weekly radio half hour over WJAY. Recently, the Fellowship held a symposium on Hitlerism which was attended by 1500 persons. Even more recently, it issued a call to the clergy of Cleveland, urging



them to set aside May 7 as a day of prayer that the Nazis of Germany turn aside from their program of religious and racial prejudice.

Wider Scope Benefits From Party at Roxy

THE great Roxy Theater in New York City was the scene of a theater party and novelty dance on May 13, staged for the benefit of the B'nai B'rith Wider Scope Fund and the German Relief Fund. Prominent stage, screen, and radio stars performed at the affair, which was held under the auspices of Manhattan Washington Lodge No. 19.

After the performance and special revue, the crowd was invited to dance on the huge Roxy stage.

Special Activities, might be in immediate contact with Sigmund Livingston, Chairman of the League, in a more intensified program of work. Mr. Livingston, who has been chairman since the creation of the Anti-Defamation League 25 years ago, pointed out that the ascent to power of the Nazis in Germany has resulted in an increasing anti-Semitic movement in the United States. This country, he said, is being flooded with anti-Jewish propaganda, both printed and spoken, and unless it is constantly combatted and scotched, credence may be given it by the masses.

In announcing B'nai B'rith sponsorship for a new Hillel Foundation at Northwestern University, the Central Administrative Board revealed the possibility of a whole chain of additional Foundations in many universities throughout the country, in addition to the nine already in existence. The new Foundation at Northwestern is entirely self-supporting, and others of the same type are planned for the near future.

The Northwestern Foundation was established upon the urgent recommendation of the president of Northwestern University, Dr. Walter Dill Scott, and at once turned to B'nai B'rith with a request that the Order sponsor the group. Rabbi Jacob Singer, of Chicago, is the volunteer Director, and several rabbis, congregations, and Jewish communities in the vicinity, as well as the several Chicago B'nai B'rith lodges, have agreed to cooperate. The success and prestige of the original eight B'nai B'rith Hillel Foundations have been so great that complete student cooperation at Northwestern has been promised.

The Foundation is already functioning.

The following were present at the Central Administrative Board meeting: President Alfred M. Cohen, Rabbi James G. Heller, Dr. I. M. Rubinow, and Richard E. Gutstadt, of Cincinnati; Philip L. Seman, Fred Bernstein, and Sigmund Livingston, of Chicago; Henry Monsky, Omaha; Sidney G. Kusworm, Dayton, O.; Archibald A. Marx, New Orleans; Sam Goldstein, Lorain, O.; and Dr. A. L. Sachar, Champaign, Ill., National Director of the B'nai B'rith Hillel Foundations.

B'nai B'rith Opens Ninth Hillel Foundation, Moves Anti-Defamation Work to Chicago, Pleads for Unity in German Crisis

THE Central Administrative Board of B'nai B'rith met at the Order's national headquarters May 9, voted to sponsor a new Hillel Foundation, moved the anti-Defamation department to Chicago, the home of its Chairman, and resolved not to cease working for unity in Israel until all leading American Jewish organizations agree to face the German situation with a united front.

Members of the B'nai B'rith Hillel Foundation Commission and the Anti-Defamation Commission attended the meeting, which was presided over by Alfred M. Cohen, President of the Order. All of B'nai B'rith's manifold activities were discussed, but most attention was devoted to the Jewish situation in Germany.

It was pointed out that B'nai B'rith had originally taken the lead in at-

tempting to enlist the united forces of the American Jewish Committee and the American Jewish Congress to work with the Order in handling the German situation. It was further pointed out that joint action had ultimately been agreed upon by the three organizations which, through their affiliations, represent American Jewry, but that this agreement had broken down because of differences of opinion as to methods of action, after which B'nai B'rith had continued to cooperate with the American Jewish Committee and had made a recent effort to draw the three organizations together again and would continue to try until unity should be achieved.

The Board decided to move the Anti-Defamation department of the Order from Cincinnati to Chicago so that Richard E. Gutstadt, Director of

Cleveland Celebrates 80th Anniversary

THREE HUNDRED members of the Order from Ohio and Kentucky, together with their wives and visitors, helped Cleveland Lodge No. 16 celebrate its 80th anniversary recently in an all-day program at the Cleveland Jewish Orphan Home. Altogether, 600 persons gathered at Bellefaire for the occasion.

Cleveland Lodge, Balfour Lodge, and Heights Lodge were joint hosts to the Ohio and Kentucky State Association, which met at Bellefaire during the afternoon. Delegates from Dayton, Louisville, Columbus, Cincinnati, Lorain, Akron, and several other cities attended. A banquet followed by a dance, concluded the day.

Richard E. Gutstadt, Director of Special Activities of the Order, delivered the principal address of the evening. With a powerful presentation of B'nai B'rith's attitude and accomplishments in connection with the Jewish situation in Germany under Hitlerism, he evoked a response which can only be described as wildly enthusiastic. The information which most laymen possess on the realities of Hitlerism is incomplete and often false; Brother Gutstadt vividly laid the facts before his audience to prove that the very existence of German Jewry is today in peril, and that the B'nai B'rith policy of stimulating non-Jewish protest meetings as well as working directly with the State Department, in cooperation with the American Jewish

Committee, is the wisest under the circumstances. He was given an ovation.

Edward J. Schweid, president of Cleveland Lodge, presided at the banquet; Lewis Drucker gave a short history of that lodge; and Samuel Goldstein, president of District No. 2, spoke briefly on the ideals of the Order. Michael Sharlitt, superintendent of the Home, welcomed all the visitors.

One of the outstanding features of the evening was a thirty-minute entertainment by the children of Bellefaire—a condensation of a full-length program which the same cast had previously enacted for the general public. It combined singing, dancing, and delightful comedy, and was voted by all who saw it as one of the cleverest exhibitions of child talent they had seen in many a year.

Saskatoon Lodge Has Twentieth Birthday

SASKATOON (Can.) Lodge No. 739 celebrated its twentieth anniversary recently with a banquet and ball. Sam Kaplan, president, presided, and speakers included Rabbi D. Well, and Brothers Arthur Rose and J. M. Goldenberg. Brother Rose paid tribute to the charter members of the lodge and touched on the highlights of the first ten years of the group's existence. Brother Goldenberg reviewed the achievements of the lodge since its inception. Max Teitlebaum and Leiser Singer, charter members, were present.



Children of the Cleveland Jewish Orphan Home display grace and charm in a fascinating operetta.

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APPROVAL of the Washington administration's interest in Hitlerite activities and anti-Semitic actions in Germany was voiced at a recent special meeting of Gate City Lodge No. 144, Atlanta, Ga.

Impromptu discussions took place and a resolution, proposed by Brother L. J. Levitas, was adopted, commending the action of the B'nai B'rith and the American Jewish Committee.

Alabama Holds First State Convention

THE lodges of Alabama held their first biennial state convention in Montgomery. Simon Wampold, of that city, was elected state chairman. More than 100 delegates and visitors attended.

Reports were made on the several B'nai B'rith institutions in District No. 7, and addresses delivered by Bernard Lobman, Rabbi Benjamin Goldstein, Rabbi Alfred G. Moses, Joe Beitman, Charles F. Moritz, James G. Adler, Herbert Kahn, Simon Roswald, Rabbi Joseph Gumbiner, H. Hecht, and Rabbi Rosenbloom.

AUSTIN Auxiliary No. 90, Chicago, one of the outstanding women's groups in District No. 6, will hold its last meeting of the season on June 12. It will be a social for members and their friends, and an interesting program has been worked out. A membership drive is now in progress; several new names have been added to the roster. Mrs. Dorothy Feinstein is president; and Mrs. Sadye Weil is secretary. Mrs. Feinstein, as well as Mrs. Hetty Bolotin, honorary president, are officers of the District women's grand lodge.



Well, if it isn't the original Flora Dora sextette! And the strangest thing is that all these beautiful ladies are members of Lake Lodge No. 831, Gary, Ind. They stopped a recent show given by their lodge when they appeared on the stage costumed as above and neatly executed their dance. Left to right, they are: Brothers M. L. Schoeneman, P. Levy, Dr. J. P. Rosenbloom (president), S. Levy, H. Manalan, and H. Lieb. Inset at the bottom is the only real lady in the crowd—Miss E. Huberth, who instructed them in the terpsichorean art.

NATHAN STRAUS Chapter of A. Z. A., Los Angeles, which won the trophy for the best one-act play last year, has another entry this season. The chapter's baseball team seems to be of championship caliber.

Form State Group in Louisiana

M. J. WEISS, of Alexandria, was elected chairman of the newly-formed Louisiana State Conference of B'nai B'rith Lodges, which met for the first time at Alexandria recently. Rabbi Emil W. Leipziger, of New Orleans, delivered the keynote address.

"The ideals of B'nai B'rith appealed to me when I was a mere youth," he said. "It was the inspiration of the Order that made it possible for me to continue my work in behalf of social service. B'nai B'rith represents to us a covenant which binds us together."

The Conference passed the following resolution:

"While we deeply deplore the dire conditions which confront our brethren in Germany, we feel that the action of the Constitution Grand Lodge and its officers is wise, and we feel that we can safely leave this matter in their hands confident that justice will be done."

Women Form Officers' Group in California

MRS. SYLVIA VENER was elected president of a permanent conference of officers of B'nai B'rith Women's Auxiliaries of Southern California at a recent organization meeting. She lives in Pasadena. Jennie Press of Santa Monica was elected vice-president, and Rosalie Strassberg of Hollywood was named secretary-treasurer.

Representatives of Auxiliaries in San Diego, Santa Monica, Hollywood, Pasadena, Boyle Heights, Los Angeles, and San Pedro were present.

The aims of the new organization are to unite the Southern California Auxiliaries more closely, to help the conference of Southern California Lodges in all its undertakings, and to further the work and ideals of B'nai B'rith.

Dr. Leon Banov Heads District No. 5

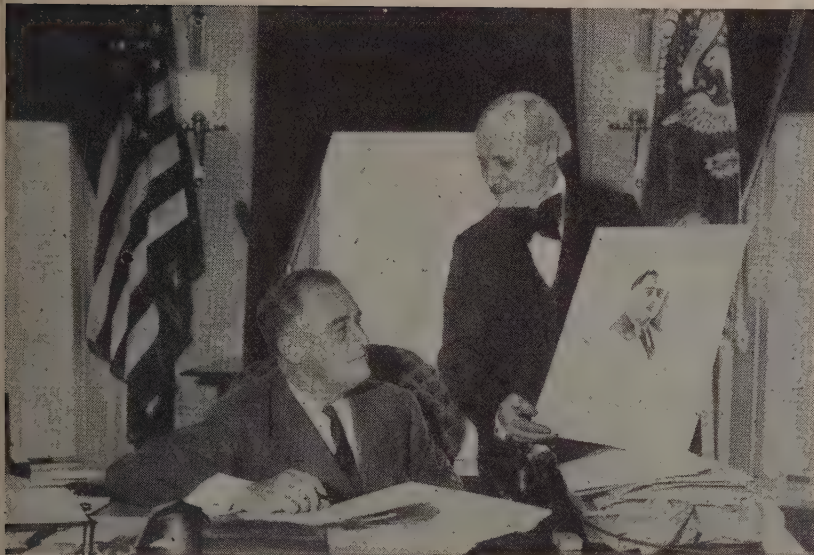
DR. LEON BANOV, Charleston, S. C., was elected president of District No. 5 at the 58th annual convention of that body in Greensboro, N. C. He is a member of Dan Lodge No. 593, the only B'nai B'rith lodge in the state, and is the third brother from that group to head his district.

Richard E. Gutstadt, Director of Special Activities of the Order, discussed the German-Jewish situation in the principal address of the convention. He described the development of the Nazi movement in Germany and its tragic effect upon German Jewry, and stated that American Jewish leadership is confident that the State department is sympathetically following all developments and will exercise a maximum influence to secure humane treatment for the Jewish minority in Germany.

William A. Goodhart, the retiring president, in his address urged a re-dedication of modern Jewry to the ideals of the race.

Abe Shefferman, Washington, D. C., was elected first vice president of the district; Hyman S. Jacobs, Atlanta, Ga., second vice president; Edwin L. Levy, Richmond, Va., secretary, and William A. Goodhart, Baltimore, treasurer.

ALEPH ZADIK ALEPH has established its 172nd and 173rd chapters at Washington, Pa., and Kitchener, Ont., respectively.



Brother J. H. Perskie, one of the most active members of Atlantic City Lodge No. 1119, at an audience with President Roosevelt. Brother Perskie made all of the official photographs of the President during the 1932 Presidential campaign.

Sam Shor Signs Up 33 Members in Florida

SAM SHOR, an enthusiastic and ceaseless worker for West Palm Beach (Fla.) Lodge No. 1146, recently broke the local record by getting 33 new members for his lodge.

Adolph ("Daddy") Freund, of Detroit, was the principal speaker at a recent installation of officers held by the lodge.

The President's Page

(Continued from page 259)

as formerly the condition of the average Jew hereabouts was deplorable and heartbreaking. Not alone was he indifferent but he was ready to deny his identity and if one reminded him of it he resented it most strenuously. When invited to join in the holiday services, one said, 'I will not come to your services, my wife visits the Lutheran Church and I generally

go along with her.' Another said, 'Don't bother me. You are starting to advertise in _____ that I am a Jew.' The next shouted, 'Don't you know that I belong to the Union Church?' All this has ceased. They are willing and even eager to help with money and otherwise."

And this from a high authority in the land of travail and sorrow: "In general, the Jews are holding together. They stand upright. They do not bend their back. Many have returned to Judaism."

God give them strength to meet their trial, and grant them speedy relief.

ALFRED M. COHEN.

ONE of the biggest meetings of the year for San Francisco Lodge No. 21 was its celebration of the 90th anniversary of the Order. Judge Isadore M. Golden delivered an inspiring address. A large audience was present.

Another successful affair staged by the lodge was its annual Purim prize costume party and dance at Home-wood Terrace. Brother Sam M. Silver was chairman, with Brother Adolph Rosenberg vice chairman.

DR. J. FEINBERG began to carry out his campaign promises as soon as he was installed as president of David Heuman Lodge No. 807, Jackson, Mich. Brother Feinberg, who is a former secretary of his lodge, the present secretary of his temple, and very active in the civic life of his city, is the leading spirit in an effort to

create a charity federation in Jackson, which will include, of course, Wider Scope. He has planned interesting programs for his lodge for the rest of the season.

ARDMORE (Okla.) Lodge No. 929 passed a resolution of condolence upon the recent death of Mrs. Sam Daube, wife of its past president. The resolution spoke of Mrs. Daube as one "forever faithful and relentless in her effort to aid in the preservation of Judaism and the fostering of its ideals."

HARRY TRUSTIN, past president of Omaha, Nebr., Lodge No. 354, has been elected one of Omaha's seven city commissioners. He received the third largest number of votes. Brother Trustin, who has been active in both Jewish and non-Jewish communal affairs in his city, was commander of the local American Legion post when it was the largest one in the world.

Austin Lodge Observes Its Fifth Birthday

AUSTIN LODGE No. 1100, Chicago, celebrated its fifth anniversary May 21 with a special meeting at which a large class of candidates was initiated.

The largest meeting in the history of the lodge prior to the fifth birthday celebration was held recently at a "charter night," when 110 members attended to hear Archie H. Cohen, past president of Ramah Lodge and Exalted Ruler of the Chicago Elks, deliver an address on Hitlerism. Battling King Levinsky, the prize fighter, was a guest on this occasion, and promised to see that all Jewish prize fighters in Chicago are enrolled as members of B'nai B'rith.

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B'NAI B'RITH'S achievements in connection with the German situation were explained to members of Har Sinai Lodge No. 8, Philadelphia, by Brother Abraham Berkowitz, past president of District No. 3, and member of the Anti-Defamation Commission.

Among Our Contributors

HEINRICH MANN, one of the outstanding novelists and essayists of contemporary Europe, is today living in exile in Monte Carlo. A brother of Thomas Mann, the Nobel Prize winner, he was born in Lubeck, Germany, in 1871, and studied at Berlin and in Italy. His first novel, "In a Family," appeared in 1894; his latest, "The Little Town," in 1931. He is also the author of "The Small City," "In the Land of Cockaigne," "The Goddess," "The Poor," "The Patriot-eer," "The Chief," and many others. Among his plays is "Madame Legros." In 1927 he was invited to lecture at the University of Paris.

HARRY ELMER BARNES has been an editorial writer for the Scripps - Howard newspapers since 1929, and his daily syndicated column, "The Liberal Viewpoint," is known from coast to coast. He has taught sociology at Smith College since 1923.

MAURICE SAMUEL is the author of "You Gentiles," "On the Rim of the Wilderness," etc.

FANNY GOLDSTEIN is librarian of the West End Branch of the Boston Public Library.

DAVID EWEN is a well-known traveler, interviewer, author, and contributor to the Jewish press. He lives in New York City.

HENRY W. LEVY is a free lance journalist for the Jewish and general press. He lives in New York City.

JACOB DE HAAS is an author, orator, and Zionist leader living in New York.

JOHN CURNOS is a novelist and playwright living in New Haven, Conn.

ISAAC GOLDBERG is a literary, art, and music critic and author living in Boston.

EDWARD CHAUNCEY BALDWIN is professor of English at the University of Illinois.

LEE J. LEVINGER is Director of the Ohio State B'nai B'rith Hillel Foundation.

MAX KADUSHIN is Director of the Wisconsin B'nai B'rith Hillel Foundation.

As a result of intensive work on the part of Richard E. Gutstadt, Director of Special Activities of the Order, Winston-Salem (N. C.) Lodge No. 1077, which was inactive for many months, has been revived, and is full of enthusiasm for carrying on B'nai B'rith work. The group now has 60 active members.

THE A. Z. A. Chapter in Oakland, Cal., recently instituted a class in Hebrew for its members, and as a result is confident it will soon be officially recognized as the best group in the Junior Order, by winning the award annually granted to the best chapter. Members claim that the lack of a Hebrew class has, in the past, been the one stumbling block to this goal.

Anti-Semitism Continues in Spain

(Continued from page 264)

danger or menace. If we remain cool and collected and intelligent about the whole thing, it won't be long before the Spaniards forget us completely."

One of Dr. Bauer's remarks interested me especially. He said that the Jews of Spain were few in number, and unimportant. I was eager to know from him the true role the Jew was performing today in Spain.

"A very minor role, to be sure," he replied. "Ever since the persecution of 1492, the Jews of Spain scattered in different directions. The greatest majority of them can be found in Spanish Morocco—where there is a tremendously active Jewish community in existence. The few Jews that have remained in Spain—they are to be found in Madrid, Cordoba, Sevilla, Barcelona—are not of great importance in Spanish life. They do not represent any factor in art, literature or thought. They are mostly middle-class business men. In Spanish Morocco, it is an altogether different story. For there, Spanish Jews are outstanding in every walk of life—from politics and business, to education and art."

Dr. Ignacio Bauer is, consequently, very much the exception among the Jews of Spain. He was born in Madrid in 1891, and he comes from Hungarian extraction (his grandfather came from Budapest). His entire life has been devoted to study and research. He first established himself as a lawyer in Madrid—distinguishing himself because of his keen and

alert mind and his biting tongue. Law bringing him, subsequently, the leisure he required for further study, he absorbed himself with research. As a result, it was not long before he received his doctorate in History and Philosophy, becoming even a member of the Academy of History in Spain—one of the very few Jews in Spain to hold that post.

As an author his pen has been prolific. His greatest contribution has been in the field of history, in which he has written no less than twenty volumes on various phases of Spanish-Africa and Spanish wars. Occasionally, he digresses from his historical field to pen his ideas on literature and philosophy. His authority, even in these fields, is equally marked. A recent book on Goethe is considered, in Spain, as one of the greatest interpretations on the great philosopher and poet in existence.

Needless to say, in the various ways of his activities as a lawyer, author and pedagogue, Dr. Ignacio Bauer has not neglected his duties as a Jew. He is very active in the Jewish field. At the present time he is the president of the Jewish community of Madrid, and served as a delegate from Spain at the World Congress of Jews at Geneva. His efforts on behalf of Jewish interests are always present. He has edited and translated that famous Hebrew document—the *More Nebuhim*—in a Spanish edition; and, since 1925, he has restored the tomb of Maimonides at Ciberiades. Moreover, his pen never rests in its efforts to spread better understanding between Jew and Gentile in Spain. If anti-Semitism is destined to subside in Spain (as Dr. Bauer so optimistically believes), and if the Jew is once again to enjoy peace, quiet and prosperity there—it will be because Spain boasts of such Jews as Ignacio Bauer. He is everything that a great Jew should be; he is, consequently, one of the great men of present-day Spain.

JEWISH CALENDAR

1933

Shavuoth Weds., May 31
Thurs., June 1
*Rosh Chodesh Tammuz, Sun., June 25
Fast of Tammuz, Tues., July 11
Rosh Chodesh Ab, Mon., July 24
Tisha B'Ab, Tues., Aug. 1
*Rosh Chodesh Elul, Weds., Aug. 23

NOTE: Holidays begin in the evening preceding the days designated.
* Rosh Chodesh also observed the previous day.

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IN this way, B'nai B'rith itself will be able to expand not only the Magazine, but all of its many works which are so vital to American Jewry—the Hillel Foundations, the anti-Defamation League, the Aleph Zadik Aleph, the Emergency Relief Fund, and all the manifold services and activities which have been undertaken in the ninety years of B'nai B'rith's history.

WE ask your day-by-day cooperation in this vital B'nai B'rith work. Every one of you can help. In case your copy of the Magazine is not at hand when you need something advertised in it, your local lodge secretary will be glad to furnish you with the list of our advertisers, whose merchandise and service we recommend:

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The Irrrealism of Hitlerism

(Continued from page 275)

This is the outstanding example of complete irrealism which pervades Hitlerism.

It does not lack company. When, at the beginning of the mass persecution of the Jews, a wide protest was uttered in every country, the German government declared to the world at large that either it hold its peace or else the Jews would be deliberately and rapidly starved to death. I am not concerned for the moment with the bestiality of that threat. My purpose is to draw attention to the lost contact with reality. Englishmen, Frenchmen, Americans and others were to receive orders from the German government: under pain, if they disobeyed these orders, of considering themselves the causes of a brutal repression of the German Jews. Assuming that the Hitlerites believed that they could thus *compel* silence upon the world (a fantastic enough assumption!) what can they have imagined would take place behind this silence? And what benefits to Germany did they assume would have accrued from a world which held its silence precisely because it believed the German government to be as good (or as bad) as its word?

These considerations, extraneous to the Jewish case proper, enable us to see the Jewish case itself in the right perspective. The frequent allusions which have been made to the medievalism of the Nazi attitude toward the Jews have tended to blind most of us to the deeper aspects of the truth of that description. What, exactly, was the medieval attitude toward the Jews? I do not allude to the obvious record of persecutions, expulsions, discriminations and the like—but to the state of mind behind these actions. It can be described accurately in one word—*demonological*. The Middle Ages were haunted, persecuted and hag-ridden by superstition; they were permeated and saturated with demonic creatures, with pyxies, incubi, succubi, trolls, wizards, witches, vampires, sprites. And among these supernatural creatures *the Jew was one*. Let us turn to the language which the Hitlerist press uses with respect to the Jews, and while we shudder at the stream of abuse, and still more at its hysterical pitch, let us also recognize that such language by any one human being about a

group of human beings has no relationship to realities, and indicates the utter futility of argument.

But if this internal evidence of a demonological state of mind is not enough, let us consider the irrealism of the external actions. Suppose we were to assume that the campaign of extermination against the Jews had some such simple explanation as the fact that Hitlerites have to be given jobs which cannot be created except by displacements, and let us consider the cost to Germany of the method which has been adopted. Every week's reports from London and Paris indicates that a stream of Jewish buyers has been diverted from Germany to other countries. The fur trade, the dye trade, the trade in chemicals, the transatlantic transportation industry—every one reports a decline which can be traced directly to the repercussion of the Hitleristic treatment of the Jews on the outside world. For every Nazi placated with a Jewish job, two or three Germans will lose theirs. It is clear, I believe, that no such simple cause actuated the German Government—no cause, that is to say, which could be explained on the basis of intelligent direction. And when no intelligent direction can be detected, no argument can ever hope to get home. It is possible that the continued operation of the effects mentioned above can bring about a change of declared policy on the part of the German government. It is absurd and childlike to imagine that appeals to the humanity (from those very Jews which the German government brands as *sub-human*) can have any effect.

Three elements must be taken into consideration in the general examination of the Jewish situation in Germany. They are, in historical order: 1) the comparatively recent disappearance of medieval conditions in Germany, a fact which is related to, 2) the unusual rapidity with which Germany had to achieve unification and "a place in the sun" as a modern industrial and colonial power, and 3) the pathological conditions created in Germany by defeat in the world war and by sufferings and humiliations which followed that defeat. And we must distinguish between the steady and as it were, organic growth of anti-Semitism in Germany in the last century, and the convulsive exploitation of that anti-Semitism by the Nazi movement.

Long after France and England and Spain had coalesced into unified States—long after Poland and Russia had known such unification—Germany continued as a semi-medieval agglomeration of states, principalities and duchies. The shadow of the Holy Roman Empire (that symbol of the Middle Ages) still lingered in the German area at the beginning of the nineteenth century. German unification was achieved, in whirlwind fashion, during the political lifetime of one person, Bismarck; and in the course of one generation the German people passed through phases which elsewhere had been spread over centuries. That unification is still in process of completion. But political unification, carried out under such intense psychological pressure, is inevitably bound up with standardization. And the advance of German unification was in fact paralleled by a steady growth of anti-Semitism which, for the first time in Jewish experience, was fortified by a racial philosophy and repudiated all religious significance.

When, in the eighteenth century, France and England were dividing between them huge slices of the world's surface, Germany had not yet "come into her own." And when world markets had been established, Germany, late on the scene, had to exert herself to the breaking point in order to shoulder her way in. The beginning of the twentieth century was disturbed frequently by the restless demands of Germany for territories and zones of influence already pre-empted by others. The unusual strain could be borne only by a regimentation of the national life which—once again—implied an intolerance of diversity which found its sharpest expression in the growth of anti-Semitism.

Anti-Semitism became in Germany what it had never been before, but has repeatedly become since, in other countries: a political platform and a philosophy. It was part of German thoroughness to take up nothing without an erudite *Grundlegung*, and the taking up of anti-Semitism was accompanied by all the paraphernalia of rationalization at the disposition of biased half-scholars. And yet, with that anti-Semitism of the nineteenth century, it was still possible to come to terms. While Germany remained *realistic*, anti-Semitism, knowing itself fundamentally to be a prejudice, kept itself in check. The usefulness of the Jews was recog-

nized even if it was lamented by many; their services were so obvious, so valuable, so *reliable* (a typical contrast in reliability is furnished by the *Allgemeine Elektricitäts Gesellschaft* founded by Emil Rathenau, father of Walter Rathenau, and the huge Stinnes concern: the firm founded by the Jew remained stable through the most difficult times; the firm founded by the non-Jew collapsed ignominiously after a few years of triumph) that to indulge the prejudice freely was seen in advance to be altogether too costly.

What happened after the war was such a humiliation of Germany that the spiritual backbone of the country—and its commonsense—collapsed. The reversion to medievalism must be seen not as a phrase, but as a psychological reality, or, more exactly, as a pathological reality. Hitlerism may be known in future ages as the period of the German mental alienation from modern realities. And in confronting this condition the Jews must simply consider that they are compelled to bring these realities home once more to a people which has lost touch with them. It would be childlike to hope for the disappearance of German anti-Semitism. The best that can be hoped is that, by consistent action, we shall help to put forward the German mind from the demonology of the Middle Ages to something of the restraint and considered economic commonsense of the Nineteenth Century.

Jewish Bridge Headliners

(Continued from page 265)

5,810 points plus on the North-South cards in their room. When Messrs. Sims and Karn said they had tallied a plus score of 260 on the East-West cards of the same deals at the other table, Mr. Von Zedtwitz had to exclaim: 'Why, that's impossible on those hands!' But it had actually been done, and the team defeated formidable rivals by a margin of 5,845 points, gaining 6,070 points in fifteen hands, an average of more than 500 points to a deal."

Besides the Vanderbilt Cup tournament, just mentioned, Karn and Sims won the American Whist League Team of Four Tournament (their partners were David Burnstein and Howard Schenken) and the American Bridge League Pair tournament. Sims outranked Karn this year in the Barclay rating because he was eighth

while Karn was eleventh in the National Individual Masters' tournament. Last year Karn won this tournament and with it first ranking in the Barclay list. This year, Howard Schenken, third in the Barclay ratings, won the Individual Masters' tournament.

Michael T. Gottlieb, ranked fourth, is one of the two new names to appear in the First Ten of bridge. Three years ago he was on the team that won the Vanderbilt Cup, but since then, up until last season, he didn't engage in much tournament play and wasn't very successful when he did. David Burnstein, ranked seventh, was number three man last year. This year, besides being a member of the American Whist League's Team of Four winner, he took second in the Individual Masters' tourney.

No women appeared on the First Ten list. Six of them, however, were given Honorable Mention. Two of these, Mrs. Philip Hal Sims and Mrs. Marie Black, are Jewish, and must be rated as the topnotchers of their sex. Three other very fine Jewish women players, though not rated by Mr. Barclay, are Mrs. Ivan Stengell and Miss Helen Bonwit, of the Cavendish Club of New York, and Mrs. Anna Rosenfeld, of Cleveland, who is rated as that city's leading woman player.

It is interesting to note that the leading quartet of Jewish male stars in the bridge constellation is very young. Although we have not the exact ages of all of them, it is safe to say that no one of them is more than a few years older, and more probably younger, than Willard Karn, who is in his 35th year.

Karn, born Kahn, is an amateur bridge player who makes his living as sales manager of an oil burner corporation. He was born in Montgomery, Alabama. Now, however, he is a resident of New York City with a Park Avenue address. Although he has played tournament bridge for only a little over two years, he has won more than fifty trophies. These he gives to his clubs, the Cavendish, Newmarket and Knickerbocker Whist. He keeps small replicas of the trophies for himself.

A student of Cornell at the outbreak of the war, he left his studies to join the Canadian air forces. Though not of age—he was only eighteen—he managed to enlist. One of the first things he did after learning to fly was to pilot his plane under the Niagara Falls Bridge. He's quite

proud of the feat. Nowadays, he gives pep talks to burner salesmen once a week. On the side, he's made and lost lots of money in Wall Street.

He plays bridge four or five nights a week, usually either at the Cavendish Club or at Philip Hal Sims's place in Deal, New Jersey. The legend has it that he first learned to play bridge in a guard house of the Canadian air force. He'd been A.W.O.L. Always varying his tactics, he plays a brilliant game of bridge. He is a devoted exponent of the psychic bid, as are most of the Sims-Four Horsemen group, and he always keeps his opponents guessing.

Aside from being the third ranking bridge player of the country, Howard Schenken is a big outdoorsman. He is very fond of, and quite adept at, golf and tennis, but it is as a swimmer that he really shines. All three of these outdoor sports, together with bridge, comprise the hobbies of Mr. Schenken.

Like Mr. Karn, Schenken rates as a bridge amateur. He earns his living as an importer. In fact, he hasn't even written a bridge book. He is a serious student of bridge but he takes his game lightly. Possessed of a keen sense of humor, he is witty, personable and popular. Always a resident of New York City, he is urban and sophisticated in manner.

He has been playing tournament bridge for three years or so. In the Culbertson-Lenz match, he served as one of Ely's partners. He does not, however, regularly play the Culbertson brand of bridge. He is an adherent of the One Over One system. Although he has been known to indulge in a psychic bid, his is a more conservative bridge. He declines to name a favorite partner, but he is very often teamed with David Burnstein. This year the combination placed one-two in the Individual Masters' tourney. He is a member of the Cavendish Club at which, on more evenings than not, he can be found playing contract. He attended Cornell University.

Michael T. Gottlieb also played with Culbertson in his much publicized marathon bridge contest with Lenz. He is noted as a defensive player, in which sphere he has no superiors. Writing of him in the *Bridge World*, Mr. Culbertson said:

"Mr. Gottlieb contributes to bridge a brilliancy of conception in the bidding that makes of many of his hands marvelous masterpieces of accurately

drawn inferences. His play is usually flawless. An observer recently remarked that while many of the world's ranking bridge players will make the correct lead nine times out of ten, Mr. Gottlieb is so accurate on defense that he invariably makes the correct defensive lead and thereby assures the defeat of many contracts which would otherwise be made."

Gottlieb, along with Schenken and Burnstein, learned his bridge at the Raymond Club in New York. There, with other youngsters, they experimented with new ideas, working out psychics, trying to develop a game which would allow them maximum opportunities for applying the highly specialized card sense which they have.

With Willard Karn, David Burnstein was one of the original Four Horsemen, of which Philip Hal Sims was the leader. He first seriously played tournament bridge in 1931, when he compiled an extraordinary record that won him his place on the Sims four. He was one of the group that codified the One Over One system of bidding used by the Four Horsemen. Last year, he published a book, "The Four Horsemen's One Over One Method of Contract Bidding."

Burnstein has been playing with cards ever since he was a youngster in short pants. When he was still too young to understand the movies, his mother would take him with her, and by giving him a deck of cards to play with, kept him quiet during the performance. When his family moved to Boston, they went in for bridge in the big way that is the suburbanites' wont. David proceeded to learn the game. He took it very seriously, read all the books and played hands with himself until he was well-grounded in all the principles and had developed an intuitive card sense. This, undoubtedly, has helped to make him the expert who, at the Eastern Tournament of the American Bridge League at the Hotel Roosevelt last year, was chosen by a group of contestants as "the most dangerous opponent in a large group of noted experts."

No article on bridge headlines would be complete without some brief mention of Sidney Lenz. Although he now plays only in the tournaments of the American Whist League, his is a game respected by all experts and a name that cannot be dissociated with the early history of bridge. He has been playing

bridge for nearly thirty years and as the game was first introduced in this country in 1904, he was one of the pioneers. Contract, which has been played for about four years in this country, was played twelve years ago by Mr. Lenz in Hamilton, Ontario. This form of bridge first became popular in Canada and in France. In the latter country, it is called *plafond* bridge. It is there that Ely Culbertson, as a Russian refugee, learned the game prior to his popularizing it in this country.

Among other things, Mr. Lenz told us that whist, the precursor of bridge, has been played since the 1700s. Bridge was first played in India in the 1860s. His own personal theory is that the game was evolved by the English army officers out of a need for a game with a dummy. Bridge, originally a three-handed game with dummy, was easier to get together than four-handed whist and, what with the problem of caste in India, which had spread to the English army officers, three colonels couldn't play with a major, even if he was the only possible hand to complete the foursome.

Mr. Lenz also expressed the belief that love for the game was the first essential of a good bridge player. By this, he explained, he meant not love of gambling but love of playing the cards. "The gambler," he said, "is not interested in saving a trick on a bad hand; he is just anxious for a new deal and with it, the always present possibility of a slam or some other big hand."

In his many years of playing whist, bridge, and contract, Mr. Lenz has amassed the grand total of 800 cups and medals. These he displays proudly, though modestly, in his bachelor quarters at a New York apartment hotel. Sixteen of these trophies are symbolic of national and international championships he has won at the card table. He is the author of eight books and innumerable magazine articles on bridge. His latest title is "One, Two, Three—The Official System."

Bridge expert that he is, Mr. Lenz's trophies and his interests are not exclusively confined to the game. He plays a fine brand of golf and in his younger days he was an excellent tennis player. Over thirty years ago he won the national ping pong championship. Today his apartment includes a special ping pong room.

Among the group given Honorable Mention on Mr. Barclay's list is Sam

Fry, Jr. By reason of his extreme youth (he is in his early twenties) and his exceptional promise, he deserves singling out. Assistant Technical Editor of the *Bridge World*, he is a member of the *Bridge World* team, which is one of the first five Teams of Four in the country. Mr. Fry is also prominent as a theorist and technician of great reputation.

Other Jewish headliners, though not mentioned by Mr. Barclay, are: Edward Hymes, Lee Langdon, George Unger, Julian Barth, Alphonse Moys, Jr., Bernard S. Cone, Harry B. Reffel and Dr. Maurice J. Lewi, of New York, and Maurice Maschke, Ed Baker, Phil Leon, S. L. Guggenheim, O. S. Emrich and E. J. Babin, of Cleveland.

Of the above list, special mention should be made of two of them, Dr. Maurice J. Lewi and Maurice Maschke. They are singled out, not because they are necessarily the superior players, but because the former is one of the real veterans of the game, and the latter, a veteran, too, is known widely as the leader of Cleveland's Republican Party.

For many years Mr. Maschke has held the City of Cleveland pretty much in the hollow of his hand. He has played whist since he was a student at Harvard. In 1901, he won his first whist tournament, the American Whist League's Hamilton trophy. For the past six years he has been winning national auction championships. Four years ago, paired with Mrs. Anne Rosenfeld, he won the American Bridge League's mixed pair championship. Two years ago he was one of a team that won the national auction Team of Four championship, and in June, 1932, he was half of a team that won the national auction pair championship. Writing of him in the *Bridge World*, Walter Lister says: "Mr. Maschke is just as good a bridge player as he is a politician—and he is one of the most adroit politicians in the world."

Dr. Maurice J. Lewi was for 21 years secretary of the New York State Board of Medical Examiners. He is an eminent physician and was the founder of the Foot Clinics of New York and the First Institute of Podiatry. He also founded the New York Bridge Club which, last October, celebrated its 25th anniversary. Dr. Lewi is 75 years old.

And so, whether it be in the time of Cavendish or Culbertson, Jews have played bridge—and played it well.

The Printed Page

(Continued from page 270)

benstein, found inspiration in the folk music of the Jewish tribes in Georgia (Russian Orient) who have preserved the heroic Hebrew of the Bible. "The cantillation of the Bible by the Georgian Jews," he writes, "contains fragments of extraordinary beauty; such is the cantillation of the 'Song of Songs' of King Solomon."

Saminsky's book, be it observed, is not for casual reading; it is the fruit of scholarship and meant for serious students. It has an epigrammatic quality that is the logical stylistic phase of its sharp perceptions.

ISAAC GOLDBERG.

PIRKE ABOTH FOR THE SCHOOLS

Ethics of the Fathers, by Beryl D. Cohon (Chapple Co., Boston).

RABBI Beryl D. Cohon, associate rabbi of Temple Israel of Boston, has done a most useful piece of work in making Pirke Aboth available to pupils and teachers in religious schools. This work, which has been tested out in actual practise, consists of a great part of the famous rabbinical treatise on ethics in Hebrew, with a translation in excellent English, and a series of notes and brief biographies.

It cannot be judged from the standpoint of the scholar, for much has been known of this little book and many treatises have been written about it. It must be judged for the purpose for which it is intended, to make the Sayings of the Fathers available and comprehensible to young people and others who are not Hebraists, and for this purpose it is admirable.

The book is another contribution to our widening group of educational material, and an excellent one. Its systematic treatment, its extreme simplicity of style, and its use of Jewish traditional material are notable.

LEE J. LEVINGER.

RABBINIC THEOLOGY

The Jewish Utopia, by M. Higger.

A SIGN, perhaps, of awakening interest in rabbinic theology, among scholars at least, is Dr. Michael Higger's book, "The Jewish Utopia." It attempts to depict the views of the rabbis regarding an aspect of the 'Olam Habba, the perfect world order on this earth. We ought to be grateful to Dr. Higger for emphasizing once more that the rabbis' concep-

tion of the World to Come included a perfect world-order on this earth. Moreover, his *Notes*, representing as they do a large collection of rabbinic passages on this theme, ought to be welcome to any scholar.

The term "Jewish Utopia," it seems to me, is a misnomer. The author apparently recognizes the difference between the rabbinic view of a perfect world-order and the literary "Utopias" of more modern writers; but if so, he fails to benefit by that knowledge. "Utopias" describe not merely the felicity of a perfect state but the machinery, the method, the organization by which that is to be achieved. There is no word concerning method or organization in the rabbinic statements. Where such statements are found in this book, they are Dr. Higger's own, absolutely unsupported by rabbinic passages. A few examples will suffice: "Production and distribution will be scientifically and universally regulated," etc. (p. 57); "Education will be adapted to the social purpose of the State" (p. 104).

The perfect world-order, according to the rabbis, unlike the literary Utopias, does not come to redress the wrongs in this world. The rabbis, believing that God reigns always and that therefore nothing unjust happens here and now, cannot regard this world as one in which wrong dominates. Poverty, sickness, and suffering in this world are accounted for by the rabbis as punishment for sins, not as accidents that a new and righteous world-order will avoid. The World to Come will merely *complete* this world, but both this world and the World to Come are under the sovereignty of God.

In a work of this kind, it is desirable that a number of rabbinic passages be given in translation so that the reader may obtain for himself some of the flavor as well as the ideas of the original manuscripts. Perhaps it is because there are too few of such translations that the impression is left of much repetition of the main ideas.

MAX KADUSHIN.

FLIPPANT VULGARITY

Giant Killer, by Elmer Davis (The John Day Co.).

THIS book by Mr. Davis, editorial writer of *Life*, fails because of the author's divided aim. He has tried to write a historical novel dealing with biblical material in the modern manner. Had he treated the

heroic legends of Samuel and Kings respectfully, as legendary history deserves to be treated, or had he openly followed a different method and attempted a humorous travesty, the result might have been more successful. As it is, the effect is that of flip-pant vulgarity. For example, David (who is represented throughout as sensual, cowardly, and a political trickster), horrified at the prospect of having to fight with Goliath, says to Joab, "Oh, how did I ever let myself in for this?" And Uriah finds fault with the house Bathsheba plans to buy on deferred payments, pointing out its lack of bathroom facilities, though admitting that it is in a desirable neighborhood.

This large element of modern jazz in the book is more regrettable than the occasional errors in biblical criticism.

EDWARD CHAUNCEY BALDWIN.

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Germany Burns Its Classics

(Continued from page 263)

umes, but the paper has proved more durable than the ink, for the ink has faded and the once deleted words are now again legible. This is proof of the folly of all censorship, especially when it comes to Jewish literature. It has ever been the custom, when censors or destroyers arose in a land to rob Israel of its written word, that the deleted passage was promptly memorized by the scholars. A great teacher always arises in Israel to meet the need. After the Temple went up in flames, Jochanan ben Zakai opened an academy in a vineyard at Jabneh and rekindled with his teaching the seemingly extinguished light.

Can one imagine a German literature deleted of the works of such scholars as Zunz, Steinschneider, Graetz, Geiger, Bruell, Frankel, Lewy, Hoffmann, Brockelmann, Mendelssohn, Kaeserling, Karpeles, Stein, Bleichroder, Lasker, Meyerbeer, Rieger, Buber, Feuchtwanger, Heine, Huneke, Wasserman, Ludwig, Toller, Werfel—yes, even the Bible—a list so numerous that the boasted efficiency of the land can scarcely be expected to encompass the whole story in one conflagration!

There is a legend that a madman, desiring that his name should be remembered, set fire to the Alexandrian Library, at that time the greatest in the world. The library was destroyed. The name of the incendiary has been lost to history. One only remembers that the destruction of the Alexandrian Library was the work of a maniac. So may it well prove with this German fool!

The compilation of the Hitler Index Expurgatorious evidences no feat of scholarship in its selection. It is neither thorough nor discriminatory. It includes books by Jew and non-Jew that a fanatic considers a purgative dose for the literary blood clots of Germany. A complete list of Jewish authors alone would tax the literary knowledge of Hitler and his cohorts!

According to records available there have been some 464 human *autos da fe* from 1481 to 1826. In these holocausts, some 7,000 people were burnt at the stake. It is safe to say that many more thousands of books and precious manuscripts were used to kindle the flames of these conflagrations of Jewish martyrs!

Literature, especially Hebrew literature, always was good inflammatory material! As far as the burning

of Hebrew books goes, there has been confiscation after confiscation, beginning with the earliest centuries.

The Crusades left a trail of smoldering Hebrew literature in their wake. Every important city of the times held its literary conflagration. "In 1509 Germany authorized the confiscation of Hebrew books and the destruction of such as contained anything contrary to the teachings of the Bible or of Christianity. In Frankfort, Worms, Lorch, Bingen, Laufen, Mayence, and Deutz, such confiscations were held. In Frankfort, on September 28, 1509, all books found in the synagogue were seized." In 1559, in Italy and Prague alone, over 12,000 Hebrew books were consigned to the flames!

Professor Alexander Marx, one of the greatest living Jewish authorities, the librarian of the Jewish Theological Seminary of America, says: "The Middle Ages in general were well acquainted with the practice of burning Jewish books. Hitler is merely re-introducing the Middle Ages."

A Christian scholar of the nineteenth century writes:

"Owing to the persecution of the Jews in the Middle Ages, and the consequent destruction of their manuscript literature, only a comparatively small number of manuscripts of the Talmud have survived."

A twentieth century writer says:

"Unfortunately for Jewish literature, the zeal of a renegade Jew directed the activities of the Holy Office into that field, and there began that systematic destruction of Jewish books whose story is well known. The Talmud was especially under suspicion. What is of general significance is that many of the Jewish writings were on scientific subjects. Just how far the progress of science was impeded in that way it is absolutely impossible to estimate."

Marvin Lowenthal, in his latest informative and delightful book, *A World Passed By*, writes:

"The first *auto da fe* flamed in the Plaza de la Corredero before the close of the fifteenth century. It became a semi-annual performance, with "small time" acts—*autillos*—thrown in every month."

Ludwig Lewisohn, writing with his great emotional intensity in *The Last Days of Shylock*, also describes an *auto da fe* of books and bodies. The parchment and ashes of such bonfires have served to light the paths of Jewish martyrs to heaven!

It is a stirring experience for a student of life and literature to pick

up today a mute testimonial of the barbarisms of the past. Parchment mingled with human blood telling dramatic stories. Blood clots, human hair, burnt margins, scorched covers—all bear witness to the vandalism and baser passions of maniacs and religious zealots! It was not until the Napoleonic Era that the deliberate torch ceased to be applied to Jewish literature.

In the early days of 1920, the Horthy government also ordered the destruction of books that advocated politico-economic heresies. At that time, too, the White Guards, even as the Brown Shirts of 1933, made a house to house search for the works of Marx, Engels, Jaure, Bebel, etc. It is said that the Budapest Library furnished 15,000 volumes for a bonfire in its courtyard at the time. The Communist regime also is reputed to have made a similar clean sweep of books devoted to such views of life as they considered old-fashioned.

Again the return of barbarism in modern times! A change of scene from the Middle Ages. The executioners, the hangmen who kindled the flames in those days, have merely changed their period costume to that of the brown shirt! During 1932, more than 100 Jewish cemeteries and synagogues were destroyed and burnt in Germany. One shudders at the thought of the precious libraries of the land being emptied of their treasures. The horror of libraries despoiled! Libraries! the repositories of civilization and keepers of the precious records and manuscripts! And there are so many in Germany!

Yes, Germany puts the clock back. The boasted German *kultur* has already been destroyed. It can no longer be spelt with a capital "K." No—not even with a small "c." The Jew will cling to his book.

In spite of the burning of the Talmud and the Hasidic writings of the eighteenth century, in spite of the supposed destruction of their philosophy and learning, confiscation has ever lent a new impetus to their study.

Jewish thought and influence have impregnated civilization. The burning of Germany's books cannot rob the Jew of his spiritual heritage, His Book. The Jew is not vindictive by nature. Because of his search of and devotion to peace he says, in the words of another Jew, who even Hitler chooses to retain and cannot expunge from his German program: "Father, forgive them for they know not what they do."

EDITORIAL COMMENT

(Continued from page 258)

the pain of the body which is of hunger and the pain of the spirit which is of revilement.

They set aside a fast day on which to mourn for the unhappiness of the German Jews, though little enough they have to eat on other days. For the German Jews it is a new experience to be barred from the public service, to see the field of employment restricted; for the Polish Jew there is not even employment on the municipal tram cars and the socialized industries of Poland have no places for Jews.

The Polish Jews cried to see other Jews come to join their travail and recited the Psalms that are read in time of great sorrow.

Creditably the Polish government did for its Jews who live in Germany, refugees from the severities of Poland. A number of the Polish Jews in Germany were attacked and in each instance the Polish government protested . . . "Our Jews must not be hurt."

We hope that the Polish government's solicitude for Polish Jews in Germany will be extended also to Polish Jews in Poland. The vigor with which the Polish government stood for Polish Jewish rights in Germany seems a promise of what could be done for Polish Jewish rights in Poland.

* * *

The "Elders of Zion" Go to Spain

SPAIN was one country that had no Jewish problem. Ferdinand and Isabella solved it in 1492 by expelling most of the Jews and burning and converting the others.

The Spaniards knew of Jews as people far removed from their more or less contented lives. The hate of Jews was unknown to them, since there were few if any Jews to be hated. Jews were not competitors in the business of Spaniards; Jews were few if any in the professions.

But anti-Semitism is the undying passion, and though the monarchy of Spain is in the dust, though the glory of Spain is like a dream that has passed, anti-Semitism reappears fresh and vigorous in the Republic.

Jews are few in Spain but, in token of the new liberties, Jews have been invited to settle there, and anti-Semitism arises from the ashes of the old Inquisition fires. . . . "No! Jews must not settle here! Jews are in an international conspiracy against the welfare of the nations!"

The mythical "Elders of Zion" who were frightening 100 per cent Americans some ten or twelve years ago have been imported into Spain and a second edition of the "Protocols" is being circulated to scare care-free Spaniards, many of whom never even have seen Jews.

The monarchist, the Duke della Victoria, is the Spanish sponsor of the "Elders." Through them, he says, the Jews caused the Spanish monarchy to fall, Alfonso was to be dispatched into exile and the Republic to be established.

But the Spaniards, untutored in the practice of hating Jews, may not take kindly to the myth. The revolution is too recent for them to forget that it was their own hands that wrought the Republic, and they may resent an effort to give the credit to foreign "Elders" of the Jews.

Anti-Semitism in Spain serves merely as another

proof that anti-Semitism is not indigenous among the peoples, but is a weed that grows by the sowing of unscrupulous politicians. The monarchist politician, Duke della Victoria, has only the return of a discredited king to offer the people; he attempts to beguile them with anti-Semitism.

* * *

A Scholar Who Left the Synagogue

LAST month died Dr. Felix Adler, founder and teacher of the Ethical Culture Society. His father, a famous rabbi, hoped his son would succeed him, but the son departed from the synagogue to found a religion that would be one altar for all men. He called it Ethical Culture.

When he died, after many years of carrying the banners for Ethical Culture, his following was still a comparative handful. In principle people applauded a universal religion but worshipped at their inherited altars.

Departing from the service of the synagogue, Felix Adler was still the Jew in that he sought a basis for brotherhood . . . "a house of prayer for all the people." He carried the torch of the prophet . . . "Have we not all one Father? Hath not one God created us?"

He was still the Jew in that he sought a translation of religion into a way of life; a way of life in which all men could walk together to the goal of the common good. Ethical Culture he applied to social practice and himself was a leader for social reforms.

But Ethical Culture as a religion ready-made and handed down lacked the warmth and the appeal that is in religions that came flowing from the hearts of people and have been sanctified by the devotions and the sacrifices of the generations. Ethical Culture was not enough for the spirits of men and it is related that Jewish members of the Ethical Culture Society at times, at the funerals of relatives, asked that the Kaddish be recited in addition to the service of the Society.

It may be said that Felix Adler was a noble son who went away from the house of Israel in order to carry its idealism to the world under the sign of Ethical Culture. But the world was not ready for him.

* * *

A Rabbi Becomes Y. M. C. A. Director

IN the city of Cincinnati a fine gesture of religious amity is seen. There the Y. M. C. A. has elected Rabbi James G. Heller to its Board of Directors.

A newspaper editorial says of this: "By reason of this the Young Men's Christian Association is not less Christian but more . . . This action of the Y. M. C. A. is particularly noteworthy in a tragic time when in Germany the Jewish people have been degraded to second rank, stripped of elementary human rights."

The Y. M. C. A. takes the position that since in essential ethical and social purposes Jews and Christians strive to the same end, they should take each other into fellowship and go together when their ways parallel. This Christian organization desired, besides, to offer an expression of good will that would be more significant than the customary pretty speeches.

While noteworthy, this example of amity is not exceptional in the city of Cincinnati. There Jews have for years been leaders in the civic life and philanthropic enterprises of the city in which they are about five per cent of the population.



How Did She Pronounce It?

FRIEDMAN went into a shop to buy a fountain pen. The young saleswoman gave him a pen to try, and he covered several sheets of paper with the word "shlemiel." The saleswoman then offered him another pen.

"Perhaps," she smiled, "you will like this one better, Mr. Shlemiel."

They'll Teach Him

AFTER Miriam had been "keeping company" with a young man for several weeks, her mother asked her if the suitor's intentions were serious.

"Oh, yes, mother," Miriam replied, "but I can't make up my mind to accept him."

"Why not?"

"Because he doesn't believe in hell."

"Now, Miriam, don't be silly," answered her mother, "you go right ahead and marry him, and between the two of us, we'll soon convince him of his mistake."

Fifty-Fifty

AFRIEND asked Mrs. Ginsberg the secret of her long and happy married life, which had never been marred by a quarrel.

"It's very simple," she answered. "Before Mr. G. and I were married, we made an agreement which has never been broken. We agreed that when anything should arise on which there could be no discussion, he should cast the deciding vote. But in any affair on which we could not agree, then I have the privilege of settling the matter. Try it!"

Semper Fidelis

MAURICE: "Where is that ten dollars I lent you last year, and which you promised faithfully to repay?"

Boris: "I think you are mistaken. What I said at the time was that I would be eternally indebted to you, and I intend to remain so."

He Was Right

A STRANGER arrived in a small Russian town, and not knowing a soul there, inquired for the rabbi. He was guided to the rabbi's home,

WINNERS of books this month for their contributions to the *Humoresque Page* are as follows: Mrs. Marcus Pitluck, St. Joseph, Mo.; Louis Tuller, San Francisco; I. Romm, San Francisco; Eugene Greenfield, Oil City, Pa.; Mrs. Minnie R. Achtenberg, Kansas City, Mo.; Dora Aronson, Fargo, N. D.; and Mrs. Boris Brutskus, Berlin, Germany.

which was a very dilapidated little place. The inside likewise gave evidence of extreme poverty.

The rabbi told the stranger that he was very poor, since all that his congregation could afford to pay him was two rubles a week.

"How can you live on such a pittance!" exclaimed the stranger.

"Well," sighed the rabbi, "I am a pious man. I fast every Monday and Thursday."

"How awful!" cried the stranger.

"Awful!" echoed the rabbi indignantly. "Why, if it weren't for those two fast days, I would have starved to death long ago!"

A Good Answer

A SMALL Jewish community engaged a rabbi, who was also expected to serve as a melamed and shochet. Everyone in the congregation respected him and called him rabbi, except one insolent member. This disagreeable fellow always addressed the rabbi as "shochet." Naturally, the rabbi did not like this term, but that merely furnished the bully with a better excuse to use it constantly.

One day, after prayers, he cynically asked the rabbi: "What is your real profession, by which you may be called? Are you a shochet, a melamed, or what?"

"To my members," answered the rabbi, "I am, of course, a rabbi. To the children I am a melamed. And to an ox I am a shochet."

The Spirit of '33

VANKEL met Moishe and told him he had given up his shop.

"I'm in the art business now," he added proudly.

"What do you mean—art business?" asked Moishe.

"Well," said Yankel, "I go to auction sales and I buy pictures. Yesterday I bought a picture for \$25 and today I sold it for \$50."

"What was the subject of the picture?" inquired Moishe.

"How should I know?" answered the art collector. "To me a picture is a picture. This picture didn't have a name. It was a picture of three fellows. One had a fife, and one had a drum, and one had a headache."

She Wasn't Hard-Boiled

MRS. ROTHBERG heard that her friend Mrs. Manovitz had been ill. So she called on her unexpectedly the next morning, entering the house by the back door. She found Mrs. Manovitz standing in the kitchen looking fixedly at the floor. The woman's lips moved without, however, any sound issuing from them.

"Sarah!" the visitor cried, alarmed, "what's the matter, Sarah?"

Mrs. Manovitz did not reply, but kept moving her lips silently. Mrs. Rothberg was seriously frightened. Again she spoke, but did not receive an answer. Finally Mrs. Manovitz said:

"I'm boiling an egg, Jennie, and I had to count up to 100."

Different Pleasures

IKE: "Has your wife recovered from her illness?"

Mike: "Yes, she is now resting up out in California. She's very happy out there."

Ike: "And you?"

Mike: "I'm also very happy that she's out there."

A Strange Coincidence

BERMAN telephoned his boss and asked for a two-day leave of absence. He said his father was ill.

"How is it," asked the boss dryly, "that every time there is a big football game out of town, your father gets sick?"

"It does seem strange," agreed Berman. "Perhaps he's only pretending sickness."